MAHĀ SATIPAṬṬHĀNA SUTTA
The Only Path to Nibbāna

大念处经
通往涅槃的道路

维拉哥达．萨拉达大法师
VENERABLE WERAGODA SĀRADA MAHĀ THERO

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Alaṁ Hi Vō Kālāmā Kankhituṁ Alaṁ Vicikicchituṁ,
Kankhānīyē Ca Pana Vō Thānē Vicikicchā Uppannā,
Ētha Tumhē Kālāmā Mā Anussavēna, Mā Paramparāya,
Mā Itikirāya, Mā Pitaka Sampadānēna,
Mā Takkahētu, Mā Naya Hētu,
Mā Ākāra Parivitakkēna, Mā Diṭṭhi Nijjhānakkhantiyā,
Mā Bhabharūpatāya, Mā Samaṇō Nō Garūti.
Yadā Tumhē Kālāmā, Attanāva Jāneyyātha,
Imē Dhammā Akusalā Imē Dhammā Sāvajjā.
Imē Dhammā Viññū Garahitā, Imē Dhammā Samattā
Samādinnā Ahitāya Dukkhāya
Saṁvattantīti: Atha Tumhē Kālāmā Pajaheyyātha.

Do not believe in anything (simply) because you have heard it.
Do not believe in traditions because they
have been handed down for many generations.
Do not believe in anything because it is spoken and rumoured by many.
Do not believe in anything (simply) because
it is found written in your religious books.
Do not believe in anything merely on the authority
of your teachers and elders.
But after observation and analysis, when you find that anything agrees
with reason and is conductive to the good and benefit of one and all
then accept it and live up to it.

不要相信只凭听说的任何事物。
不要相信世世代代流传下来的传统。
不要因为众人都这么说而相信它。
不要因为经典上的记载而相信它。
不要相信权威、导师或长辈的教导。
当你经过观察和分析后，认为事物与原则一致，
并有助于个人及大家的善行与利益，才接受和实行。

Kālāma Sutta 羯腊摩经
Anguttara Nikaya, Vol.1, 188-193 P.T.S.Ed.

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爱欲的完全消逝无余、拾离与弃除，从爱欲解脱、不执着。

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Mahā Satipaṭṭhāna Sutta

THE GREAT DISCOURSE ON THE ESTABLISHMENT OF MINDFULNESS

大 念 处 经

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

礼敬世尊、阿罗汉、正等正觉者

Evaṃ me sutaṃ:	Thus have I heard: 如是我闻，
Ekaṃ samayaṃ bhagavā Kurūsu viharati Kammāssadammaṃ nāma Kurūnaṃ nigamo.	Once the Blessed One was staying with the Kuru people at Kammassadamma, a market town of the Kurus. 一时，世尊住俱卢国，名剑磨瑟昙之俱卢人市镇。
Tatra kho bhagavā bhikkhū āmantesi, bhikkhavo'ti	There the Blessed One addressed the monks, saying: "Monks." 当时，世尊告诸比丘：「诸比丘」。
Bhadante'ti te bhikkhū Bhagavato paccassosuṃ	"Most Venerable Sir", those monks respectfully responded to the Buddha. 诸比丘回答：「世尊」。
Bhagavā etad'avoca.	Then the Blessed One spoke thus; 世尊如此开示：
Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka pariddavānaṃ samatikkamāya.	"Monks, this is the Only Way to the purification of beings, for the overcoming of grief and lamentation. 诸比丘，唯有一途可使众生清净、超越忧愁与悲伤、
Dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya	For the eradication of pain and sadness for the gaining of the Right Method 灭除痛苦与忧恼、成就正道
Nibbānassa sacchikiriyāya,	for the Realization of Nibbana, 与体证涅槃，
Yadidaṃ cattāro satipaṭṭhānā.	namely, the Four-fold Establishment of Mindfulness. 此途是四念处。

Katame cattāro?

What are the four?
何谓四念处？

Idha bhikkhave bhikkhū kaye kāyanupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Monks, here a monk lives practising body contemplation in the body, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.
在此，诸比丘，比丘以热诚、正知、正念安住于观身为身, 去除对世间的贪欲及忧恼。

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijhādomanassaṃ.

He lives practising feeling contemplation in feelings, ardent, clearly comprehending and mindful, having outgrowncovetousness for and anguish about the world.
他以热诚、正知、正念安住于观受为受，去除对世间的贪欲及忧恼。

Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijhādomanassaṃ,

He lives practising mind-contemplation in the mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.
他以热诚、正知、正念安住于观心为心，去除对世间的贪欲及忧恼。

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijhādomanassaṃ.

He lives practising mental-object, contemplating in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world."
他以热诚、正知、正念安住于观法为法，去除对世间的贪欲及忧恼。

KĀYĀNUPASSANĀ

CONTEMPLATION OF THE BODY

身念处

Anāpānasati Pabbaṃ - Mindfulness on Breath

安般念 - 呼吸观

Kathañca bhikkhave bhikkhū kaye kāyānupassī viharati?	And monks, how does a monk live practising body-contemplation in the body? 诸比丘，比丘如何安住于观身为身呢?
Idha bhikkhave bhikkhū,	Monks, herein, a monk 在此，诸比丘，
Araññagato vā, rukkhamūlagato vā suññāgāragato vā	having gone to the forest or to the root of a tree or to a vacant place, 比丘前往森林、树下或空地，
Nisīdati pallaṅkaṃ ābhujitvā	sits down in the cross-legged posture, 盘腿而坐，
Ujuṃ kāyaṃ paṇidhāya	then keeping his body erect, 保持身体端正，
Parimukhaṃ satiṃ upaṭṭhapetvā	he establishes mindfulness before him, 安立正念在自己面前，
So sato'va assasati, sato passasati	and mindfully he breathes in and out. 他正念地吸气，正念地呼气。
Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti	while breathing in a long breath, he knows, 'I am breathing in a long breath' 吸气长的时候，他了知：「我吸气长」
Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti	or while breathing out a long breath, he knows, 'I am breathing out a long breath' 呼气长的时候，他了知：「我呼气长」
Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti	while breathing in a short breath, he knows, 'I am breathing in a short breath' 吸气短的时候，他了知：「我吸气短」

Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti	or while breathing out a short breath, he knows, 'I am breathing out a short breath'; 呼气短的时候，他了知：「我呼气短」
Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati	alertly aware of the whole breath-body 'I shall breathe in,' so he trains himself, 他如此训练：「我应当觉知全身而吸气」
Sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati	alertly aware of the whole breath-body. I shall breathe out, so he trains himself. 他如此训练：「我应当觉知全身而呼气」
Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati	Calming down the bodily function 'I shall breathe in,' so he trains himself; 他如此训练：「我应当平静身行而吸气」
Passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati,	Calming down the bodily function 'I shall breathe out,' so he trains himself. 他如此训练：「我应当平静身行而呼气」
Seyyathāpi, bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā	Monks, as a skilled turner or his apprentice, 诸比丘，就像善巧的辘轳匠或他的学徒,
Dīghaṃ vā añchanto dīghaṃ añchāmī'ti pajānāti. rassaṃ vā añchanto rassaṃ añchāmī'ti pajānāti,	while making a long turn, knows, 'I am making a long turn' or while making a short turn, knows, 'I am making a short turn.' 当他做长弯的时候，他了知：「我做长弯」。 当他做短弯的时候，他了知：「我做短弯」。
Evam'eva kho, bhikkhave, bhikkhū	O Monks, in the same way, a monk 比丘们，同样地，当比丘
Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti,	while breathing in long, knows, 'I am breathing in long', or while breathing out long, knows, 'I am breathing out long,' 吸气长的时候，他了知：「我吸气长」 呼气长的时候，他了知：「我呼气长」

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti, rassaṃ va passasanto rassaṃ passasāmī'ti pajānāti,	while breathing in short, knows, 'I am breathing in short', or while breathing out short, knows, 'I am breathing out short.' 吸气短的时候，他了知：「我吸气短」 呼气短的时候，他了知：「我呼气短」.
Sabbakāya paṭisaṃvedī assasissāmī'ti sikkhati, sabbakāya paṭisaṃvedī passasissāmī'ti sikkhati,	Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself. 他如此训练：「我应当觉知全身而吸气」 他如此训练：「我应当觉知全身而呼气」
Passaṃbhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, passaṃbhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati,	Calming down the bodily function (or breathing), 'I shall breathe in,' so he trains himself. ' I shall breathe out,' so he trains himself. 他如此训练：「我应当平静身行而吸气」 他如此训练：「我应当平静身行而呼气」
Iti ajjhattaṃ vā kāye kāyānupassī viharati,	Thus he lives practising, internally body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally body contemplation in the body; 安住于观照外在的身为身，
Ajjhattabhahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body. 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body. 或安住于观照身的生起与灭去现象；

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only this is the body' is now clearly established in him
或他清楚觉知建立起「这是身体」的正念

Yāvadeva ñāṇamattāya
patissatimattāya,
anissito ca viharati,
na ca kiñci loke upādiyati,

just enough for knowledge into reality (insight), and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body.
诸比丘，这就是比丘如何安住于观身为身。

IRIYĀPATHA PABBAṂ

SEGMENT ON BODILY DEPORTMENT

威仪 - 姿势观

Puna ca paraṃ bhikkhave, bhikkhū gacchanto vā gacchāmī'ti pajānāti.

"Again monks, when walking a monk knows, 'I am walking';
再者，诸比丘，行走时比丘了知：
「我正在行走」。

Ṭhito vā ṭhito'mhī'ti pajānāti,
nisinno vā nisinno'mhī'ti pajānāti,
sayāno vā sayāno'mhi'ti pajānāti.

or when standing he knows, 'I am standing'; or when sitting he knows, 'I am sitting'; or when lying down he knows, 'I am lying down';
站立时，他了知：「我正站立着」。
坐着时，他了知：「我正坐着」。
躺着时，他了知：「我正在躺着」。

Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

or in whatever position his body is he knows that position of the body.
无论身体处在那一种姿势，
他都如实地了知。

Iti ajjhattaṃ vā kāye kāyānupassī viharati,	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati;	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body, 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body. 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti,	Or the mindfulness that 'There is only this the body', is now clearly established in him, 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi, kho bhikkhave, bhikkhu kāye kāyānupassī viharati	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

SAMPAJAÑÑA PABBAṂ

MINDFULNESS WITH CLEAR COMPREHENSION

正知观

Puna ca paraṃ, bhikkhave, bhikkhū, abhikkante paṭikkante sampajānakārī hoti,	"Again monks, in walking forward and back, a monk practises clear comprehension; 再者，诸比丘，向前进或返回时，比丘以正知而行；
Ālokite vilokite sampajānakārī hoti,	in looking at (object) and in looking elsewhere, he practises clear comprehension; 向前看或向旁看时，他时时以正知而行；
Sammiñjite pasārite sampajānakārī hoti,	in bending and stretching (his limbs), he practises clear comprehension; 屈伸肢体时，他时时以正知而行；
Saṅghāṭipattacīvara dhāraṇe sampajānakārī hoti,	in wearing the inner and outer robes and in carrying the bowl, he practises clear comprehension; 穿着袈裟、搭衣持钵时，他时时以正知而行；
Asite pīte khāyite sāyite sampajānakārī hoti,	in eating, drinking, chewing and tasting, he practises clear comprehension; 吃、喝、咀嚼、嚐味时，他时时以正知而行；
Uccārapassāvakamme sampajānakārī hoti,	in answering calls of nature, he practises clear comprehension; 大小便利时，他时时以正知而行；
Gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti,	in walking, standing, sitting, falling asleep, waking, speaking and being silent, he practises clear comprehension. 行走、站立、坐着、卧睡、醒来、说话或沉默时，他时时以正知而行。

Iti ajjhattaṃ vā kāye kāyānupassī viharati;	Thus he lives practising, internally, body-contemplation in the body; 如此, 他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	Or practising, externally, body-contemplation in the body; 安住于观照外在的身为身,
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammanupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body. 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammanupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya, anissito ca viharati,	Or the mindfulness that 'There is only this the body' is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, 或他清楚觉知建立起「这是身体」的正念
Na ca kiñci loke upādiyati. Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati,	and he remains completely detached, clinging to nothing in the world. Monks, thus indeed, a monk lives practising body-contemplation in the body." 成为往后提升智慧与正念的基石。他独立地安住，不执着世间的任何事物。诸比丘，这就是比丘如何安住于观身为身。

PAṬIKKŪḶA MANASIKĀRA PABBAṂ

REFLECTION ON REPULSIVENESS

厌逆作意 - 不净观

Puna ca paraṃ, bhikkhave, bhikkhū Imameva kāyaṃ uddhaṃ pādatalā	"Again monks, a monk contemplates upon this very body- from the soles of his feet up 再者，诸比丘，比丘思惟这个身体，从脚掌向上思惟
Adho kesamatthakā tacapariyantaṃ	and from the crown of his head down, 及从头顶向下思惟，
Pūraṃ nānappakārassa asucino paccavekkhati,	enclosed in skin and full of various impurities, 这个身体由皮肤所包裹， 並且充满种种不净之物，
Atthi imasmiṃ kāye	in this manner, 'There are in this body; 在这个身体当中
Kesā, lomā, nakhā, dantā, taco,	hairs of the head, hairs of the body, nails teeth, skin, 有头发、体毛、指甲、牙齿、皮肤、
Maṃsaṃ, nahārū, aṭṭhī, aṭṭhimiñjā vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ,	flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, 肌肉、筋腱、骨骼、骨髓、肾脏、心脏、肝脏、肋膜、脾脏、肺脏、
Antaṃ, antaguṇaṃ udariyaṃ, karīsaṃ, matthaluṅgaṃ,	intestines, mesentery undigested food, excrement, brain, 肠、肠间膜、胃中物、粪便、脑、
Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo	bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, 胆汁、痰、脓、血、汗、脂肪、泪液、油脂、唾液、
Siṅghānikā, lasikā, muttaṃ ti.	mucus, synovial fluid and urine. 鼻涕、关节滑液、尿液。
Seyyathā'pi bhikkhave ubhato mukhā mutoli	Monks, even as there were a provision bag opened at both ends 诸比丘，就像一个两端开口的袋子，

Pūrā nānāvihitassa dhaññassa seyyathī'daṃ;

and filled with various kinds of grains such as
里面装满了各种谷类，

Sālinaṃ, vīhīnaṃ, muggānaṃ, māsānaṃ, tilānaṃ, taṇḍulānaṃ,

hill rice, paddy, green gram, small bean sesame, and dehusked rice
如稻米、糙米、绿豆、豆、芝麻、精米。

Tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya,

and a man with healthy eyes, having opened the bag, were to identify the contents thus,
一个视力良好的人打开袋子，检查它们，说：

Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍuḷā'ti.

'This is wheat (hill paddy), this is paddy, this is green gram, this is small bean, this is sesame, this is dehusked rice'
「这是稻米、这是糙米，这是绿豆、这是豆，这是芝麻、这是精米」。

Evameva kho, bhikkhave bhikkhū

Monks, even so, a monk
同样地, 诸比丘,

Imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā, taca pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati,

reflects on this very body - from the soles of his feet up and from the crown of his head down, enclosed in skin and full of various impurities in this manner:
比丘思惟这个身体,从脚掌向上思惟及从头顶向下思惟, 这个身体由皮肤所包裹，並且充满许多不净之物：

Atthi imasmiṃ kāye

'There are in this body;
在这个身体当中

Kesā, lomā, nakhā, dantā, taco,

hairs of the head, hairs of the body, nails, teeth, skin,
有头发、身毛、指甲、牙齿、皮肤、

Maṃsaṃ, nahārū, aṭṭhī, aṭṭhimiñjā vakkaṃ,

flesh, sinews, bones, marrow, kidneys,
肌肉、筋腱、骨骼、骨髓、肾脏、

hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ,

heart, liver, diaphragm, spleen, lungs,
心脏、肝脏、肋膜、脾脏、肺脏、

Antaṃ, antaguṇaṃ udariyaṃ, karīsaṃ, matthaluṅgaṃ,

intestines, mesentery undigested food, excrement, brain
肠、肠间膜、胃中物、粪便、脑、

Pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo	bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, 胆汁、痰、脓、血、汗、脂肪、泪液、油脂、唾液、
Siṅghānikā, lasikā, muttaṃ ti.	mucus, synovial fluid and urine. 鼻涕、关节滑液、尿液。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati.	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya,	just enough for knowledge into reality, (insight) and just enough for mindfulness 成为往后提升智慧与正念的基石。
Anissito ca viharati, na ca kiñci loke upādiyati.	and he remains completely detached, clinging to nothing in the world. 他独立地安住，不执着世间的任何事物。

Evampi, bhikkhave, bhikkhū kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practising body-contemplation in the body.
诸比丘，这就是比丘如何安住于观身为身。

DHĀTU MANASIKĀRA PABBAṂ

REFLECTION ON PRIMARY ELEMENTS

界作意-四大观

Puna ca paraṃ, bhikkhave, bhikkhū Imameva kāyaṃ yathāṭhitaṃ yathā paṇihitaṃ dhātuso paccavekkhati,

"Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;
再者，诸比丘，无论身体如何被摆放或安置, 比丘都以各种界来观察这个身体：

Atthi imasmiṃ kāye paṭhavidhātu, āpodhātu, tejodhātu, vāyodhātū'ti

'There are in this body, the earth element, the water element, the fire element and the wind element.'
「在这个身体里有地界、水界、火界、风界」。

Seyyathā'pi bhikkhave dakkho goghātako vā goghātaka'ntevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa,

Monks, even as just as a skilled butcher or a butcher's apprentice, having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.
诸比丘，就像一个熟练的屠夫或屠夫的学徒，屠宰了一头母牛之后，将牠切成肉块,然后坐在十字路口。

Evameva kho bhikkhave, bhikkhū imameva kāyaṃ yathāṭhitaṃ yathāpabihitaṃ dhātuso paccavekkhati,

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:
同样地, 诸比丘，无论身体如何被摆放或安置，比丘都以各种界来观察这个身体：

Atthi imasmiṃ kāye pathavidhātu, āpodhātu, tejodhātu, vāyodhātū'ti

There are in this body, the earth element, the water element, the fire element (and) the wind element.
「在这个身体里有地界、水界、火界、风界」。

Iti ajjhattaṃ vā kāye
kāyānupassī viharati

Thus he lives practising, internally
body-contemplation in the body;
如此,他安住于观照内在的身为身，

Bahiddhā vā kāye
kāyānupassī viharati,

or practising, externally,
body-contemplation in the body;
安住于观照外在的身为身，

Ajjhattabahiddhā vā kāye
kāyānupassī viharati,

or practising, internally and externally
body-contemplation in the body;
或安住于观照内在与外在的身为身；

Samudayadhammānupassī vā
kāyasmiṃ viharati

or he lives contemplating the arising of
phenomena in the body;
他安住于观照身的生起现象，

Vayadhammānupassī vā
kāyasmiṃ viharati,

or he lives contemplating the passing
away of phenomena in the body;
安住于观照身的灭去现象，

Samudayavayadhammānupassī vā
kāyasmiṃ viharati.

or he lives contemplating the arising
and passing away of phenomena in the
body;
或安住于观照身的生起与灭去现象；

Atthi kāyo'ti vā pan'assa sati
paccupaṭṭhitā hoti

or the mindfulness that 'There is only
this the body' is now clearly established
in him.
或他清楚觉知建立起「这是身体」的正念

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.

just enough for knowledge into reality
and just enough for mindfulness and he
remains completely detached,clinging
to nothing in the world.

成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi, bhikkhave, bhikkhū kāye
kāyānupassī viharati.

Monks, thus indeed, a monk lives
practising body-contemplation in the
body."
诸比丘，这就是比丘如何安住于观身为身。

NAVA SĪVATHIKA PABBAṂ

NINE CEMETERY CONTEMPLATIONS

坟场九相观

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

"Again monks,, even as a monk were seeing a body (corpse), (which is) discarded in the cemetery
再者，诸比丘，比丘在坟场中见到

Ekā'hamataṃ vā, dvī'hamataṃ vā, tī'hamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ;

dead for one day, or for two days, or for three days, swollen, ugly blue, (and) festering.
已死后一日，两日或三日被丢弃的一具尸体，这尸体肿胀、变色、腐烂。

So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo

Then if he were to reflect upon this and compare it with his own body thus:
他对自己的身体如此比较,内心思惟着：

Evaṃ dhammo, evaṃ bhāvī, etaṃ anatīto'ti.

'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'
「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。

Iti ajjhattaṃ vā kāye kāyānupassī viharati

Thus he lives practising, internally, contemplation in the body;
如此,他安住于观照内在的身为身，

Bahiddhā vā kāye kāyānupassī viharati,

or practising, externally, body-contemplation in the body,
安住于观照外在的身为身，

Ajjhattabahiddhā vā kāye kāyānupassī viharati,

or practising, internally and externally body-contemplation in the body;
或安住于观照内在与外在的身为身；

Samudayadhammānupassī vā kāyasmiṃ viharati,

or he lives contemplating the arising of phenomena in the body;
他安住于观照身的生起现象，

Vayadhammānupassī vā kāyasmiṃ viharati,

or he lives contemplating the passing away of phenomena in the body;
安住于观照身的灭去现象，

Samudayavayadhammānupassī vā kāyasmiṃ viharati,

or he lives contemplating the arising and passing away of phenomena in the body.
或安住于观照身的生起与灭去现象；

Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti

or the mindfulness that 'There is only this the body' is now clearly established in him.
或他清楚觉知建立起「这是身体」的正念

Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

just enough for knowledge into reality and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati

Monks, thus indeed a monk lives practising body-contemplation in the body."
诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ

"Again monks, even as a monk were seeing a body (corpse), (which is)
再者，诸比丘，比丘在坟场中见到一具

Sīvathikāya chaḍḍitaṃ ,

discarded in the cemetery
被丢弃的尸体，

Kākehi vā khajjamānaṃ ,

being devoured by crows,
被乌鸦啄、

Gijjhehi vā khajjamānaṃ ,

being devoured by vultures,
被秃鹰啄、

Kulalehi vā khajjamānaṃ ,

being devoured by hawks,
被猎鹰啄、

Suvānehi vā khajjamānaṃ ,

being devoured by dogs,
被狗咬、

Sigālehi vā khajjamānaṃ ,

being devoured by jackals,
被豺狼咬

Vividhehi vā pāṇakajātehi khajjamānaṃ,	or being devoured by various kinds of small creatures, 或各种小生物所噉食。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着:
Evaṃ dhammo, evaṃ bhāvī, etaṃ anatīto'ti.	'This body of mine indeed is of the same nature, it will become as such not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此,他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body. 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	Or the mindfulness that 'There is only this the body'is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely

	detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Again monks, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery, 被丢弃的尸体，
Aṭṭhisaṅkhalikaṃ	reduced to a skeleton, 只剩下骸骨，
Samaṃsalohitaṃ nahārusambandhaṃ	held together by the sinews with some flesh and blood adhering to it; 血肉附著，依筋腱而连结在一起。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：
Evaṃ dhammo, evaṃ bhāvī, etaṃ anatīto'ti.	'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；

Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body. 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	Or the mindfulness that 'There is only this the body' is now clearly established in him, 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world'. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery 被丢弃的尸体，
Aṭṭhisaṅkhalikaṃ nimmaṃsalohitamakkhittaṃ nahāru sambandhaṃ	reduced to a skeleton blood smeared but fleshless held together by the tendons; 只剩下骸骨，无肉而有血迹附著， 依筋腱而连结在一起。

So imameva kāyaṃ upasaṃharati,
ayam'pi kho kāyo

Then if he were to reflect upon this and compare it with his own body thus:
他对自己的身体如此比较，内心思惟着：

Evaṃ dhammo, evaṃ bhāvī, etaṃ anatīto'ti.

'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.'
「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。"

Iti ajjhattaṃ vā kāye
kāyānupassī viharati

Thus he lives practising, internally, body-contemplation in the body;
如此，他安住于观照内在的身为身，

Bahiddhā vā kāye
kāyānupassī viharati,

or practising, externally, body-contemplation in the body
安住于观照外在的身为身，

Ajjhattabahiddhā vā kāye
kāyānupassī viharati,

or practising, internally and externally, body-contemplation in the body;
或安住于观照内在与外在的身为身;

Samudayadhammānupassī vā
kāyasmiṃ viharati,

or he lives contemplating the arising of phenomena in the body;
他安住于观照身的生起现象，

Vayadhammānupassī vā
kāyasmiṃ viharati,

or he lives contemplating the passing away of phenomena in the body;
安住于观照身的灭去现象，

Samudayavayadhammānupassī vā
kāyasmiṃ viharati,

or he lives contemplating the arising and passing away of phenomena in the body."
或安住于观照身的生起与灭去现象；

Atthi kāyo'ti vā pan'assa sati
paccupaṭṭhitā hoti

or the mindfulness that 'There is only this the body.' is now clearly established in him
或他清楚觉知建立起「这是身体」的正念

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery 被丢弃的尸体，
Aṭṭhisaṅkhalikaṃ apagatamaṃsalohitaṃ, nahāru sambandhaṃ	reduced to a skeleton, completely void of flesh and blood, held together by the tendons; 只剩下骸骨，无肉血迹附著， 依筋腱而连结在一起。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：
Evaṃ dhammo, evaṃ bhāvi etaṃ anatīto'ti.	'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身;
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，

Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body." 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body.' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse) (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery, 被丢弃的尸体，
Aṭṭhikāni apagata nahāru sambandhāni	reduced to loose bones without tendons held together 只剩下无筋连结的骨头
Disāvidisāsu-vikkhittāni,	scattered in all directions 分散各处，
Aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ,	here bones of the hand, here bones of the foot, 另一处一块手骨、 另一处一块脚骨，

Aññena jaṅghaṭṭhikaṃ, aññena ūraṭṭhikaṃ,	here bones of the shin, here bones of the thigh, 另一处一块小腿骨、另一处一块大腿骨、
Aññena kaṭiṭṭhikaṃ, aññena piṭṭhikaṇṭakaṭṭhikaṃ,	here bones of the pelvis (hips), here bones of the spine, 另一处一块臀骨、 另一处一块脊椎骨，
Aññena phāsukaṭṭhikaṃ, aññena uraṭṭhikaṃ,	here bones of the rib, here bones of the chest, 另一处一块肋骨、 另一处一块胸骨、
Aññena bāhuṭṭhikaṃ, aññena aṃsaṭṭhikaṃ,	here bones of the arm, here bones of the shoulder, 另一处一块臂骨、 另一处一肩骨、
Aññena gīvaṭṭhikaṃ, aññena hanuṭṭhikaṃ,	here bones of the neck, here bones of the chin, 另一处一块颈骨、 另一处一块下巴骨、
Aññena dantaṭṭhikaṃ, aññena sīsakaṭāhaṃ.	here bones of the teeth, here bones of the skull. 另一处一块牙骨、 另一处一块头骨。
So imameva kāyaṃ upasaṃharati, ayam’pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto’ti.	‘This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.’ 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身;

Samudayadhammānupassī vā kayasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body. 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery, 被丢弃的尸体，
Aṭṭhikāni, setāni saṅkhavaṇṇū'panibhāni,	reduced to loose bones bleached to the colour of shell-white 只剩下一堆如海螺白色的骨头。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：

Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto'ti.	'This body of mine indeed is of the same nature. It will become as such, not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。

Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave, bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery, 被丢弃的尸体，
Aṭṭhikāni, puñjakitāni, terovassikāni	reduced to bones , lying in scattered heaps, over a year old; 只剩下堆积成堆、年馀的骨头。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto'ti.	'This body of mine indeed is of the same nature.It will become as such, not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。
Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此，他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，

Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象;
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge (into reality) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

Puna ca paraṃ, bhikkhave bhikkhū seyyathā'pi passeyya sarīraṃ	"Monks, again, even as a monk were seeing a body (corpse), (which is) 再者，诸比丘，比丘在坟场中见到一具
Sīvathikāya chaḍḍitaṃ,	discarded in the cemetery, 被丢弃的尸体，
Aṭṭhikāni, pūtīni cuṇṇakajātāni	reduced to rotted bones, crumbling into powder; 只剩下已腐朽成骨粉的骨头。
So imameva kāyaṃ upasaṃharati, ayam'pi kho kāyo	Then if he were to reflect upon this and compare it with his own body thus: 他对自己的身体如此比较,内心思惟着：
Evaṃ dhammo, evaṃ bhāvi, etaṃ anatīto'ti.	'This body of mine indeed is of the same nature, it will become as such, not being able to transcend this condition.' 「确实地，我的身体也具有同样的本质，也将会变成这样，而且无法避免」。"

Iti ajjhattaṃ vā kāye kāyānupassī viharati	Thus he lives practising, internally, body-contemplation in the body; 如此, 他安住于观照内在的身为身，
Bahiddhā vā kāye kāyānupassī viharati,	or practising, externally, body-contemplation in the body; 安住于观照外在的身为身，
Ajjhattabahiddhā vā kāye kāyānupassī viharati,	or practising, internally and externally, body-contemplation in the body; 或安住于观照内在与外在的身为身；
Samudayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising of phenomena in the body; 他安住于观照身的生起现象，
Vayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the body; 安住于观照身的灭去现象，
Samudayavayadhammānupassī vā kāyasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the body; 或安住于观照身的生起与灭去现象；
Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti	or the mindfulness that 'There is only this the body' is now clearly established in him 或他清楚觉知建立起「这是身体」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū kāye kāyānupassī viharati.	Monks, thus indeed, a monk lives practising body-contemplation in the body." 诸比丘，这就是比丘如何安住于观身为身。

VEDANĀNUPASSANĀ

CONTEMPLATION ON FEELING

受念处

Kathañca, bhikkhave, bhikkhū vedanāsu vedanānupassī viharati?

"And Monks, how does a monk live practising feeling-contemplation in feelings?
再者，诸比丘，比丘如何安住于观受为受呢？

Idha, bhikkhave bhikkhū

Monks, herein, a monk
在此，诸比丘，

Sukhaṃ vedanaṃ vediyamāno, sukhaṃ vedanaṃ vediyāmī'ti pajānāti.

when experiencing a pleasant feeling, he knows, 'I am experiencing a pleasant feeling.'
感到乐受时，他了知：「我感到乐受」。

Dukkhaṃ vedanaṃ vediyamāno, dukkhaṃ vedanaṃ vediyāmī'ti pajānāti.

or when experiencing a painful feeling, he knows 'I am experiencing a painful feeling.'
感到苦受时，他了知：「我感到苦受」。

Adukkhamasukhaṃ vedanaṃ vediyamāno, adukkhamasukhaṃ vedanaṃ vediyāmī'ti pajānāti.

or when experiencing a neutral feeling, he knows, 'I am experiencing a neutral feeling.'
感到不苦不乐受时，他了知：「我感到不苦不乐受」。

Sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno, sāmisaṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti.

or when experiencing a wordly pleasant feeling, connected with sensual things, he knows, 'I am experiencing a pleasant feeling connected with sensual things';
感到有爱染的乐受时，他了知：「我感到有爱染的乐受」。

Nirāmisaṃ vā sukhaṃ vedanaṃ vediyamāno, nirāmisaṃ sukhaṃ vedanaṃ vediyāmī'ti pajānāti,

or when experiencing a pleasant feeling connected with spiritual things, he knows, 'I am experiencing a pleasant feeling connected with spiritual things';
感到无爱染的乐受时，他了知：「我感到无爱染的乐受」。

Sāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno, sāmisaṃ dukkhaṃ vedanaṃ vediyāmī'ti pajānāti,	or when experiencing a painful feeling connected with sensual things he knows, 'I am experiencing a painful feeling connected with sensual things'; 感到有爱染的苦受时，他了知：「我感到有爱染的苦受」。
Nirāmisaṃ vā dukkhaṃ vedanaṃ vediyamāno, nirāmisaṃ dukkhaṃ vedanaṃ vediyāmī'ti pajānāti,	or when experiencing a painful feeling, connected with spiritual things he knows, 'I am experiencing a painful feeling connected with spiritual things'; 感到无爱染的苦受时，他了知：「我感到无爱染的苦受」。
Sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno, sāmisaṃ adukkhamasukhaṃ, vedanaṃ vediyāmī'ti pajānāti,	or when experiencing a neutral feeling, connected with sensual things he knows, 'I am experiencing a neutral feeling connected with sensual things'; 感到有爱染的不苦不乐受时，他了知：「我感到有爱染的不苦不乐受」。
Nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno, nirāmisaṃ adukkhamasukkhaṃ vedanaṃ vediyāmī'ti pajānāti,	or when experiencing a neutral feeling connected with spiritual things he knows, 'I am experiencing a neutral feeling connected with spiritual things'; 感到无爱染的不苦不乐受时，他了知：「我感到无爱染的不苦不乐受」。
Iti ajjhattaṃ vā vedanāsu vedanānupassi viharati,	Thus he lives practising, internally, feeling-contemplation in feelings; 如此，他安住于观照内在的受为受，
Bahiddhā va vedanāsu vedanānupassī viharati,	or practising, externally, feeling-contemplation in feelings; 安住于观照外在的受为受，
Ajjhattabahiddhā vā vedanāsu vedanānupassi viharati,	or practising, internally and externally feeling-contemplation in feelings; 或安住于观照内在与外在的受为受；
Samudayadhammānupassi vā vedanāsu viharati,	or he lives contemplating the arising of phenomena in the feelings; 他安住于观照受的生起现象，
Vayadhammānupassī vā vedanāsu viharati,	or he lives contemplating the passing away of phenomena in the feelings; 安住于观照受的坏去现象，

Samudayavayadhammānupassi vā vedanāsu viharati,

or he lives contemplating the arising and passing away of phenomena in the feelings;
或安住于观照受的生起与灭去现象；

Atthi vedanā'ti vā pan'assa sati paccupaṭṭhitā hoti

or the mindfulness that 'There is only this the feeling' is now clearly established in him
或他清楚觉知建立起「这是感受」的正念

Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evaṃ kho bhikkhave bhikkhū vedanāsu vedanānupassī viharati.

Monks, thus indeed, a monk lives practising feeling-contemplation in the feelings."
诸比丘，这就是比丘如何安住于观受为受。

CITTĀNUPASSANĀ

CONTEMPLATION ON MIND

心念处

Kathañca, bhikkhave, bhikkhū citte cittānupassī viharati?

"And monks, how does a monk live practising mind-contemplation in the mind?
再者，诸比丘，比丘如何安住于观心为心呢？

Idha, bhikkhave bhikkhū

Monks, herein, a monk
在此，诸比丘，

Sarāgaṃ vā cittaṃ, sarāgaṃ cittan'ti pajānāti, vītarāgaṃ vā cittaṃ, vītarāgaṃ cittan'ti pajānāti,

knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust free;
了知有贪欲的心为有贪欲的心。
了知无贪欲的心为无贪欲的心。

Sadosaṃ vā cittaṃ, sadosaṃ cittan'ti pajānāti, vītadosaṃ vā cittaṃ, vītadosaṃ cittan'ti pajānāti,

or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free;
了知有嗔恨的心为有嗔恨的心。
了知无嗔恨的心为无嗔恨的心。

Samohaṃ vā cittaṃ, samohaṃ cittan'ti pajānāti, vītamohaṃ vā cittaṃ,vītamohaṃ cittan'ti pajānāti,

or he knows the delusion-affected mind as delusion-affected. He knows the delusion-free mind, as delusion-free;
了知有愚痴的心为有愚痴的心。
了知无愚痴的心为无愚痴的心。

Saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittan'ti pajānāti, vikkhittaṃ vā cittaṃ, vikkhittaṃ cittan'ti pajānāti,

or he knows the contracted state of mind, as contracted; or he knows the distracted state of mind as distracted;
了知收摄的心为收摄的心。
了知散乱的心为散乱的心。

Mahaggataṃ vā cittaṃ mahaggataṃ cittan'ti pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittan'ti pajānāti,

or he knows the developed state of mind as developed; or he knows the undeveloped state of mind, as undeveloped;
了知广大的心为广大的心。
了知不广大的心为不广大的心。

Sauttaraṃ vā cittaṃ, sauttaraṃ cittan'ti pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittan'ti pajānāti,

or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable;
了知有上的心为有上的心。
了知无上的心为无上的心。

Samāhitaṃ vā cittaṃ samāhitaṃ cittan'ti pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittan'ti pajānāti,

or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated;
了知专注的心为专注的心。
了知不专注的心为不专注的心。

Vimuttaṃ vā cittaṃ vimuttaṃ cittan'ti pajānāti, avimuttaṃ vā cittaṃ, avimuttaṃ cittan'ti pajānāti,

or he knows the free mind, as freed; or he knows the unfreed mind, as unfreed.
了知解脱的心为解脱的心。
了知未解脱的心为未解脱的心。

Iti ajjhattaṃ vā citte cittānupassī viharati,

Thus he lives practising, internally, mind-contemplation in the mind;
如此，他安住于观照内在的心为心，

Bahiddha vā citte cittānupassī viharati,	or practising, externally, mind-contemplation in the mind; 安住于观照外在的心为心，
Ajjhattabahiddhā vā citte cittānupassī viharati,	or practising, internally and externally, mind-contemplation in the mind; 或安住于观照内在与外在的心为心；
Samudayadhammānupassī vā cittasmiṃ viharati,	or he lives contemplating the arising of phenomena in the mind; 他安住于观照心的生起现象，
Vayadhammānupassī vā cittasmiṃ viharati,	or he lives contemplating the passing away of phenomena in the mind; 安住于观照心的灭去现象，
Samudayavayadhammānupassī vā cittasmiṃ viharati,	or he lives contemplating the arising and passing away of phenomena in the mind. 或安住于观照心的生起与灭去现象；
Atthi cittan'ti vā pan'assa sati paccupaṭṭhitā hoti,	or the mindfulness that 'There is only this the mind'is now clearly established in him; 或他清楚觉知建立起「这是心」的正念
Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,	just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world'. 成为往后提升智慧与正念的基石。 他独立地安住，不执着世间的任何事物。
Evaṃ kho bhikkhave bhikkhū citte cittānupassī viharati.	Monks, thus indeed, a monk lives practising mind-contemplation in the mind." 诸比丘，这就是比丘如何安住于观心为心。

DHAMMĀNUPASSANĀ

CONTEMPLATION ON MENTAL-OBJECTS

法 念 处

Nīvaraṇa Pabbaṃ - Five Mental Hindrances

五盖

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati?

"And Monks, how does a monk live practising mental-object-contemplation in the mental-objects?
再者，诸比丘，比丘如何安住于观法为法呢？

Idha, bhikkhave bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu

Monks, herein, a monk lives practising mental-object contemplation in mental-objects of the five mental hindrances.
在此，诸比丘，比丘依五盖而安住于观法为法。

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

And Monks, how does a monk live practising mental-object contemplation in mental-objects of the five mental hindrances?
诸比丘，比丘如何依五盖而安住于观法为法呢？

Idha, bhikkhave bhikkhū

Monks, herein, a monk
在此，诸比丘，

Santaṃ vā ajjhattaṃ kāmacchandaṃ atthi me ajjhattaṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ natthi me ajjhattaṃ kāmacchando'ti pajānāti,

when sensual desire is present within, the monk knows, 'There is sensual desire in me' or when sensual desire is absent within, he knows, 'There is no sensual desire in me';
内心有贪欲时，比丘了知：「我内心有贪欲」。内心无贪欲时，他了知：「我内心无贪欲」。

Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-arisen sensual desire comes to be; he knows how the discarding of an already arisen sensual desire comes to be;

他了知尚未生起的贪欲如何在他内心生起；他了知已在他内心生起的贪欲如何被灭除；

Yathā ca pahīnassa kāmacchandassa, āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of a discarded sensual desire comes to be;
他了知已被灭除的贪欲如何在未来不再生起。

Santaṃ vā ajjhattaṃ vyāpādaṃ, atthi me ajjhattaṃ vyāpādo'ti pajānāti, asantaṃ vā ajjhattaṃ vyāpādaṃ natthi me ajjhattaṃ vyāpādo'ti pajānāti,

When ill-will is present within, the monk knows, 'There is ill-will in me', or when ill-will is absent within, he knows, 'There is no ill-will in me',
内心有嗔恨时，他了知：「我内心有嗔恨」。内心无嗔恨时，他了知：「我内心无嗔恨」。

Yathā ca anuppannassa vyāpādassa uppādo hoti, tañca pajānāti, yathā ca uppannassa vyāpādassa pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-arisen ill-will comes to be; he knows how the discarding of an already arisen ill-will comes to be;
他了知尚未生起的嗔恨如何在他内心生起；他了知已在他内心生起的嗔恨如何被灭除；

Yathā ca pahīnassa vyāpādassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of a discarded ill-will comes to be;
他了知已被灭除的嗔恨如何在未来不再生起。

Santaṃ vā ajjhattaṃ thīnamiddhaṃ, atthi me ajjhattaṃ thīnamiddhan'ti pajānāti, asantaṃ vā ajjhattaṃ thīnamiddhaṃ, natthi me ajjhattaṃ thīnamiddhan'ti pajānāti,

When sloth and torpor are present within, the monk knows, 'There is sloth and torpor in me', or when sloth and torpor are absent within, he knows, 'There is no sloth and torpor in me';
内心有昏沉与睡眠时，他了知：「我内心有昏沉与睡眠」。内心无昏沉与睡眠时，他了知：「我内心无昏沉与睡眠」。

Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-arisen sloth and torpor comes to be; he knows how the discarding of an already arisen sloth and torpor comes to be;

他了知尚未生起的昏沉与睡眠如何在他内心生起；他了知已在他内心生起的昏沉与睡眠如何被灭除；

Yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded sloth and torpor comes to be.
他了知已被灭除的昏沉与睡眠如何在未来不再生起。

Santaṃ vā ajjhattaṃ uddhacca kukkuccaṃ, atthi me ajjhattaṃ uddhaccakukkuccan'ti pajānāti,

When restlessness and worry are present within, the monk knows, 'There is restlessness and worry in me';
内心有掉举与追悔时，他了知：「我内心有掉举与追悔」。

Asantaṃ vā ajjhattaṃ uddhacca kukkuccaṃ, natthi me ajjhattaṃ uddhacca-kukkuccan'ti pajānāti,

or when restlessness and worry are absent, he knows, 'There is no restlessness and worry in me';
内心无掉举与追悔时，他了知：「我内心无掉举与追悔」。

Yathā ca anuppannassa uddhacca kukkuccassa uppādo hoti, tañca pajānāti,

he knows how the arising of a non-risen restlessness and worry comes to be;
他了知尚未生起的掉举与追悔如何在他内心生起；

Yathā ca uppannassa uddhacca kukkuccassa pahānaṃ hoti, tañca pajānāti,

he knows how the discarding of an already arisen restlessness and worry comes to be;
他了知已在他内心生起的掉举与追悔如何被灭除；

Yathā ca pahīnassa uddhacca kukkuccassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded restlessness and worry comes to be.
他了知已被灭除的掉举与追悔如何在未来不再生起。

Santaṃ va ajjhattaṃ vicikicchaṃ, atthi me ajjhattaṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchaṃ, natthi me ajjhattaṃ vicikicchā'ti pajānāti,

When doubt is present within, the monk knows, 'There is doubt in me', or when doubt is absent within, he knows, 'There is no doubt in me',
内心有疑惑时, 他了知：「我内心有疑惑」。
内心无疑惑时, 他了知: :「我内无有疑惑」。

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-arisen doubt comes to be; he knows how the discarding of an already arisen doubt comes to be;
他了知尚未生起的疑惑如何在他内心生起；他了知已在他内心生起的疑惑如何被灭除；

Yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded doubt comes to be.
他了知已被灭除的疑惑如何在未来不再生起。

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus he lives practising, internally, mental-object contemplation in mental-objects;
如此，他安住于观照内在的法为法，

Bahiddhā vā dhammesu dhammānupassī viharati,

or practising, externally, mental-object contemplation in mental-objects; or practising,
安住于观照外在的法为法，

Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,

internally and externally, mental-object contemplation in mental-objects;
或安住于观照内在与外在的法为法；

Samudayadhammānupassī vā dhammesu viharati,

or he lives contemplating the arising of phenomena in the mental-objects;
他安住于观照法的生起现象，

Vayadhammānupassī vā dhammesu viharati,

or he lives contemplating the passing away of phenomena in the mental-objects;
安住于观照法的灭去现象，

Samudayavayadhammānupassī va dhammesu viharati, atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti,

or he lives contemplating the arising and passing away of phenomena in the mental- objects; or the mindfulness that 'There is only this the mental-object' is now clearly established in him,
或安住于观照法的生起与灭去现象。
或他清楚觉知建立起「这是诸法」的正念

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.

just enough for knowledge (into reality) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu nīvaraṇesu.

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances."
诸比丘，这就是比丘如何依五盖而安住于观法为法。

PAÑCŪPĀDĀNAKKHANDHA PABBAṂ

FIVE AGGREGATES OF CLINGING

五取蕴

Puna ca paraṃ, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati,
pañcasu upādānakkhandhesu,

"Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging.
再者，诸比丘，比丘依五取蕴而安住于观法为法。

Kathañca bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu upādānakkhandhesu?

And, how does a monk live practising mental-objects contempation of the five aggregates of clinging?
诸比丘，比丘如何依五取蕴而安住于观法为法呢?

Idha, bhikkhave, bhikkhū
iti rūpaṃ,
iti rūpassa samudayo,
iti rūpassa atthaṅgamo

Monks, herein, a monk reflects: 'Thus is corporeality (material form), thus is the arising of corporeality (and) thus the passing away of corporeality';
在此，诸比丘，比丘了知：这是色，这是色的生起，这是色的灭去。

Iti vedanā,
iti vedanāya samudayo,
iti vedanāya atthaṅgamo

he reflects: 'Thus is feeling, thus is the arising of feeling (and) thus the passing away of feeling'
这是受，这是受的生起，这是受的灭去。

Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo	he reflects: 'Thus is perception, thus is the arising of perception and thus the passing away of perception'. 这是想，这是想的生起，这是想的灭去。
Iti saṅkhārā iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo	he reflects: 'Thus are mental formations, thus are the arising of mental formations, and thus is passing away of mental formations'. 这是行, 这是行的生起，这是行的灭去。
Iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo,	he reflects: Thus is consciousness, thus is the arising of consciousness and thus the passing away of consciousness'. 这是识，这是识的生起, 这是识的灭去。
Iti ajjhattaṃ va dhammesu dhammānupassī viharati,	Thus he lives practising, internally, mental-object-contemplation in mental-objects; 如此，他安住于观照内在的法为法，
Bahiddhā vā dhammesu dhammānupassī viharati	or practising, externally, mental-objects contemplation in mental-objects; 安住于观照外在的法为法，
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,	or practising, internally and externally, mental-objects contemplation in mental-objects; 或安住于观照内在与外在的法为法。
Samudayadhammānupassī vā dhammesu viharati,	or he lives contemplating the arising of phenomena in the mental-objects; 他安住于观照法的生起现象，
Vayadhammānupassī va dhammesu viharati,	or he lives contemplating the passing away of phenomena in the mental objects; 安住于观照法的灭去现象，
Samudayavayadhammānupassī vā dhammesu viharati,	or he lives contemplating the arising and passing away of phenomena in the mental-objects; 或安住于观照法的生起与灭去现象；
Atthi dhammā'ti vā pan'assa sati paccupaṭṭhitā hoti,	or the mindfulness that 'There is only this the mental-objects' is now clearly established in him

或他清楚觉知建立起「这是诸法」的正念

Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evampi kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati pañcasupādanakkhandhesu.

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging."
诸比丘，这就是比丘如何依五取蕴而安住。

CHA AJJHATTIKA BAHIDDHĀYATANA PABBAṂ

SIX INTERNAL AND EXTERNAL SENSE BASES

十二处 - 六内处与六外处

Puna ca paraṃ, bhikkhave, bhikkhū dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu,

"Monks, again, a monk lives practising mental-object contemplation in mental-objects of the six internal and the six external sense bases.
再者，诸比丘，比丘依六内处与六外处而安住于观法为法。

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?

And how does a monk live practising mental-object contemplation in mental-objects of the six internal and the six external sense bases?
诸比丘，比丘如何依六内处与六外处而安住于观法为法呢?

Idha, bhikkhave, bhikkhū cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ, tañca pajānāti,

Monks, herein a monk knows the eye; he knows the visible forms; and he knows the fetter that arises based upon the interaction of both (eye and forms);
在此, 诸比丘，比丘了知眼根, 了知色尘及了知依靠此二者而生起的结缚，

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,	he knows how the arising of the non-arisen fetter comes to be; 了知尚未生起的结缚如何生起，
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,	he knows how the discarding of the already arisen fetter comes to be; 了知已生起的结缚如何被灭除，
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti,	and he knows how the non-arising in the future of the discarded fetter comes to be. 了知已被灭除的结缚如何在未来不再生起
Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ, tañca pajānāti,	He knows the ear; he knows the sounds; and he knows the fetter that arises based upon the interaction of both (ear and sounds); 他了知耳根, 了知声尘及了知依靠此二者而生起的结缚，
Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,	he knows how the arising of the non-arisen fetter comes to be; 了知尚未生起的结缚如何生起，
Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,	he knows how the discarding of the already arisen fetter comes to be; 了知已生起的结缚如何被灭除，
Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti,	and he knows how the non-arising in the future of the discarded fetter comes to be. 了知已被灭除的结缚如何在未来不再生起
Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti,	He knows the nose; he knows the smells; and he knows the fetter that arises based upon the interaction of both (nose and smells); 他了知鼻根, 了知香尘及了知依靠此二者而生起的结缚，
Yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti,	he knows how the arising of the non-arisen fetter comes to be; 了知尚未生起的结缚如何生起,
Yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti,	he knows how the discarding of the already arisen fetter comes to be; 了知已生起的结缚如何被灭除,

Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti,

and he knows how the non-arising in the future of the discarded fetter comes to be,
了知已被灭除的结缚如何在未来不再生起

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati, saññojanaṃ tañca pajānāti,

He knows the tongue; he knows the tastes; and he knows the fetter that arises based upon the interaction of both (tongue and tastes);
他了知舌根, 了知味尘及了知依靠此二者而生起的结缚，

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,

he knows how the arising of the non-arisen fetter comes to be;
了知尚未生起的结缚如何生起，

Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,

he knows how the discarding of the already arisen fetter comes to be;
了知已生起的结缚如何被灭除，

Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded fetter comes to be.
了知已被灭除的结缚如何在未来不再生起

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti,

He knows the body; he knows the touches (tactual impressions); and he knows the fetter that arises based upon the interaction of both (body and touches);
他了知身根, 了知触尘及了知依靠此二者而生起的结缚，

Yathā ca anuppannassa saññojanassa uppādo hoti, tañca pajānāti,

he knows how the arising of the non-arisen fetter comes to be;
了知尚未生起的结缚如何生起，

Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,

he knows how the discarding of the already arisen fetter comes to be;
了知已生起的结缚如何被灭除，

Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded fetter comes to be.
了知已被灭除的结缚如何在未来不再生起

Manañca pajānāti, dhamme ca pajānāti; yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti,

He knows the mind; he knows the mental-objects and he knows the fetter that arises based upon the interaction of both (mind and mental- objects);
他了知意根, 了知法尘及了知依靠此二者而生起的结缚，

Yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti,

he knows how the arising of the non-arisen fetter comes to be;
了知尚未生起的结缚如何生起，

Yathā ca uppannassa saññojanassa pahānaṃ hoti, tañca pajānāti,

he knows how the discarding of the already arisen fetter comes to be;
了知已生起的结缚如何被灭除，

Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti, tañca pajānāti,

and he knows how the non-arising in the future of the discarded fetter comes to be.
了知已被灭除的结缚如何在未来不再生起

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus, he lives practising, internally, mental-object contemplation in mental objects;
如此，他安住于观照内在的法为法，

Bahiddhā va dhammesu dhammānupassī viharati,

or practising, externally, mental objects contemplation in mental objects;
安住于观照外在的法为法，

Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,

or practising, internally and externally, mental-object contemplation in mental objects;
或安住于观照内在与外在的法为法；

Samudayadhammānupassī va dhammesu viharati,

or he lives contemplating the arising of phenomena in the mental objects;
他安住于观照法的生起现象，

Vayadhammānupassī vā dhammesu viharati,

or he lives contemplating the passing away of phenomena in the mental-objects;
安住于观照法的灭去现象，

Samudayavayadhammānupassī vā dhammesu viharati,

or he lives contemplating the arising and passing away of phenomena in the mental objects
或安住于观照法的生起与灭去现象；

Atthi dhammāti vā pan'assa sati paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only this the mental object' is now clearly established in him
或他清楚觉知建立起「这是诸法」的正念

Yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati,

just enough for knowledge into reality (insight) and just enough for mindfulness and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evam'pi kho bhikkhave bhikkhū dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu.

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental objects of the six internal and the six external sense bases."
诸比丘，这就是比丘如何依六内处与六外处而安住于观法为法。

SATTA BOJJHAṄGA PABBAṂ

SEVEN ENLIGHTENMENT FACTORS

七觉支

Puna ca paraṃ bhikkhave, bhikkhū dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

"Monks, again, a monk lives practising mental-object contemplation on the mental objects of the seven Enlightenment Factors.
再者，诸比丘，比丘依七觉支而安住于观法为法。

Kathañca bhikkhave, bhikkhū dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

And how does a monk live practising mental-object contemplation in the mental-objects of the seven Enlightenment Factors?
诸比丘，比丘如何依七觉支而安住于观法的方法呢?

Idha, bhikkhave, bhikkhū santaṃ vā ajjhattaṃ satisambojjhaṅgaṃ atthi me ajjhattaṃ satisambojjhaṅgo'ti pajānāti,

Monks, herein, When the Enlightenment Factor of Mindfulness is present within, the monk knows 'There is the Enlightenment Factor of Mindfulness in me';

在此，诸比丘，念觉支存在比丘内心时，他了知：「念觉支存在我内心」。

Asantaṃ vā ajjhattaṃ
satisambojjhaṅgaṃ
natthi me ajjhattaṃ
satisambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Mindfulness is absent within, he knows, 'There is no Enlightenment Factor of Mindfulness in me';
念觉支不存在比丘内心时，他了知：「念觉支不存在我内心」。

Yathā ca anuppannassa
satisambojjhaṅgassa uppādo
hoti tañca pajānāti,
yathā ca uppannassa
satisambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti.

he knows how the arising of the non arisen Enlightenment Factor of Mindfulness comes to be; he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Mindfulness comes to be.
他了知尚未生起的念觉支如何在他内心生起，他了知如何培育及圆满已生起的念觉支。

Santaṃ vā ajjhattaṃ
dhammavicayasambojjhaṅgaṃ
atthi me ajjhattaṃ dhammavicaya
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Investigation of Reality is present within, the monk knows 'There is the Enlightenment Factor of Investigation of Reality in me';
择法觉支存在他内心时,他了知：「择法觉支存在我内心」。

Asantaṃ vā ajjhattaṃ
dhammavicayasambojjhaṅgaṃ
natthi me ajjhattaṃ dhammavica
yasambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Investigation of Reality is absent within, he knows, 'There is no Enlightenment Factor of Investigation of Reality in me';
择法觉支不存在他内心时，他了知：「择法觉支不存在我内心」。

Yathā ca anuppannassa
dhammavicayasambojjhaṅgassa
uppādo hoti, tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Investigation of Reality comes to be;
他了知尚未生起的择法觉支如何在他内心生起，

Yathā ca uppannassa
dhamma-vicayasambojjhaṅgassa
bhāvanāya pāripūrī hoti, tañca
pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Investigation of Reality comes to be.

他了知如何培育及圆满已生起的择法觉支。

Santaṃ vā ajjhattaṃ
viriyasambojjhaṅgaṃ
atthi me ajjhattaṃ
viriyasambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Self-Effort is present within,the monk knows, 'There is the Enlightenment Factor of Self-Effort in me';
精进觉支存在他内心时，他了知：
「精进觉支存在我内心」。

Asantaṃ vā ajjhattaṃ
viriyasambojjhaṅgaṃ
natthi me ajjhattaṃ
viriyasambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Self-Effort is absent within, he knows, 'There is no Enlightenment Factor of Self-Effort in me';
精进觉支不存在他内心时，他了知：
「精进觉支不存在我内心」。

Yathā ca anuppannassa
viriyasambojjhaṅgassa uppādo hoti
tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Self-Effort comes to be;
他了知尚未生起的精进觉支如何在他内心生起。

Yathā ca uppannassa
viriyasambojjhaṅgassa bhāvanāya
pāripūrī hoti, tañca pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Self-Effort comes to be.
他了知如何培育及圆满已生起的精进觉支。

Santaṃ vā ajjhattaṃ
pītisambojjhaṅgaṃ
atthi me ajjhattaṃ
pītisambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Rapture is present within, the monk knows,'There is the Enlightenment Factor of Rapture in me';
喜觉支存在他内心时，他了知:
「喜觉支存在我内心」。

Asantaṃ vā ajjhattaṃ
pītisambojjhaṅgaṃ,
natthi me ajjhattaṃ
pītisambojjhaṅgo'ti pajānāti;

or when the Enlightenment Factor of Rapture is absent within, he knows, 'There is no Enlightenment Factor of Rapture in me';
喜觉支不存在他内心时，他了知：
「喜觉支不存在我内心」。

Yathā ca anuppannassa
pītisambojjhaṅgassa uppādo hoti
tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Rapture comes to be;

他了知尚未生起的喜觉支如何在他内心生起，

Yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Rapture comes to be.
他了知如何培育及圆满已生起的喜觉支

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ atthi me ajjhattaṃ passaddhi sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Tranquility is present within, the monk knows, 'There is the Enlightenment Factor of Tranquility in me';
轻安觉支存在他内心时，他了知：「轻安觉支存在我内心」。

Asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ natthi me ajjhattaṃ passaddhi-sambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Tranquility is absent within, he knows, 'There is no Enlightenment Factor of Tranquility in me';
轻安觉支不存在他内心时，他了知：「轻安觉支不存在我内心」。

Yathā ca anuppannassa passaddhi-sambojjhaṅgassa uppādo hoti tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Tranquility comes to be;
他了知尚未生起的轻安觉支如何在他内心生起，

Yathā ca uppannassa passaddhi sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Tranquility comes to be.
他了知如何培育及圆满已生起的轻安觉支。

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ atthi me ajjhattaṃ samādhi-sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Meditative Concentration is present within the monk knows, 'There is the Enlightenment Factor of Meditative Concentration in me';
定觉支存在他内心时，他了知：「定觉支存在我内心」。

Asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ, natthi me ajjhattaṃ samādhi sambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Meditative Concentration is absent within, he knows, 'There is no Enlightenment Factor of Meditative Concentration in me';
定觉支不存在他内心时，他了知：「定觉支不存在我内心」。

Yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Meditative Concentration comes to be;
他了知尚未生起的定觉支如何在他内心生起，

Yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Meditative Concentration comes to be.
他了知如何培育及圆满已生起的定觉支。

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ atthi me ajjhattaṃ upekkhā-sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of Equanimity is present within, the monk knows, 'There is the Enlightenment Factor of Equanimity in me';
舍觉支存在他内心时，他了知：「舍觉支存在我内心」。

Asantaṃ vā ajjhattaṃ Upekkhāsambojjhaṅgaṃ natthi me ajjhattaṃ upekkhā-sambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of Equanimity is absent within, he knows, 'There is no Enlightenment Factor of Equanimity in me';
舍觉支不存在他内心时，他了知：「舍觉支不存在我内心」。

Yathā ca anuppannassa upekkhā-sambojjhaṅgassa uppādo hoti tañca pajānāti,

he knows how the arising of the non-arisen Enlightenment Factor of Equanimity comes to be;
他了知尚未生起的舍觉支如何在他内心生起，

Yathā ca uppannassa upekkhā-sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañca pajānāti.

he knows how the perfection in the process of development of the already arisen Enlightenment Factor of Equanimity comes to be.
他了知如何培育及圆满已生起的舍觉支。

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,	Thus he lives practising, internally, mental-object contemplation in mental-objects; 如此，他安住于观照内在的法为法，
Bahiddhā vā dhammesu dhammānupassī viharati,	or practising, externally mental-object contemplation in mental-objects; 安住于观照外在的法为法，
Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,	or practising, internally and externally, mental-object contemplation in mental-objects; 或安住于观照内在与外在的法为法；
Samudayadhammānupassī vā dhammesu viharati,	or he lives contemplating the arising of phenomena in the mental-objects; 他安住于观照法的生起现象，
Vayadhammānupassī vā dhammesu viharati,	or he lives contemplating the passing away of phenomena in the mental-objects; 安住于观照法的灭去现象，
Samudayavayadhammānupassī vā dhammesu viharati,	or he lives contemplating the arising and passing of phenomena in the mental-objects. 或安住于观照法的生起与灭去现象；
Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇamattāya patissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.	Or the mindfulness that 'There is this the mental object' is now clearly established in him just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world. 或他清楚觉知建立起「这是诸法」的正念。成为往后提升智慧与正念的基石。他独立地安住，不执着世间的任何事物。
Evampi kho bhikkhave, bhikkhū dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.	Monks, thus, indeed, a monk lives practising mental-object contemplation in mental-objects of the Seven Enlightenment Factors." 诸比丘，这就是比丘如何依七觉支而安住于观法为法。

CATU SACCA PABBAṂ

THE FOUR NOBLE TRUTHS

四圣谛

Puna ca paraṃ, bhikkhave, bhikkhū dhammesu dhammānupassī viharati catusu ariyasaccesu.

"Monks, again, a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths.
再者，诸比丘，比丘依四圣谛而安住于观法为法。

Kathañca, bhikkhave, bhikkhū dhammesu dhammānupassī viharati catusu ariyasaccesu?

And how does a monk lives practising mental-object contemplation in mental-objects of the Four Noble Truths?
诸比丘，比丘如何依四圣谛而安住于观法为法呢？

Idha, bhikkhave, bhikkhū idaṃ dukkhan'ti yathābhūtaṃ pajānāti.

Monks, herein a monk knows, as it really is 'This is Suffering.'
在此，诸比丘，比丘如实地了知:「这是苦」。

Ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti.

He knows, as it really is, 'This is the Cause of Suffering.'
如实地了知:「这是苦之集」。

Ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti.

He knows, as it really is, 'This is the Cessation of Suffering.'
如实地了知:「这是苦之灭」。

Ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

He knows, as it really is 'This is the way of practice leading to the cessation of suffering."
如实地了知:「这是导致苦灭之道」。

DUKKHA SACCA

THE TRUTH OF SUFFERING

苦谛

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

And, monks, what is the Noble Truth of Suffering?
诸比丘，何谓苦圣谛？

Jāti'pi dukkhā, jarā'pi dukkhā,
maraṇaṃ'pi dukkhaṃ,
soka paridevadukkha-
domanassupāyāsā'pi dukkhā,

Birth is suffering. Ageing is suffering. Death is suffering. Grief, lamentation, pain, sadness and despair are suffering.
生是苦；老是苦；死是苦；愁、悲、苦、忧、恼是苦;

Appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tam'pi dukkhaṃ, sankhittena pañcūpādānakkhandhā dukkhā.

Being attached to the unloved is suffering. Being separated from the loved is suffering. Not getting what one wants is suffering. In short, the five aggregates of grasping are suffering.
怨憎会是苦；爱别离是苦；求不得是苦。简而言之，五取蕴是苦。

Katamā ca, bhikkhave, jāti?

And what, monks, is birth?
诸比丘，什么是生呢？

Yā tesaṃ tesaṃ sattānaṃ tamhi
tamhi sattanikāye jāti,
sañjāti, okkanti, nibbatti,
abhinibbatti,
khandhānaṃ pātubhāvo,
āyatanānaṃ patilābho,

The birth of different kinds of beings, in the various realms of sentient existence, their being born, their origination, their being conceived, their coming into existence, themanifestation of their aggregates of being, the acquisition of the sense-bases,
凡是各种有情，于各种类中，都有诞生、产生、出现、生起、诸蕴的显现、诸处的获得，

Ayaṃ vuccati bhikkhave, jāti.

this, monks, is called birth.
诸比丘，这称为生。

Katamā ca, bhikkhave, jarā?

And, what, monks, is ageing?
诸比丘，什么是老呢？

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni, indriyānaṃ paripāko,	The ageing of different kinds of beings in the various realms of sentient existence, they are aged, frail, grey and wrinkled the declining of their life-force, the wearing out of their sense faculties, 凡是各种有情，于各种类中，都有衰老、老朽、牙齿脱落、头发苍白、皮肤变皱、寿命损减、诸根老熟，
Ayaṃ vuccati, bhikkhave, jarā.	this, monks, is called old age. 诸比丘，这称为老。
Katamañ ca, bhikkhave, maraṇaṃ?	Now, what, monks, is death? 诸比丘，什么是死呢？
Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti, cavanatā, bhedo, antaradhānaṃ, maccumaraṇaṃ kālakiriyā, khandhānaṃ bhedo, kalebarassa nikkhepo, jīvitindriyassa upacchedo,	The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life, 凡是各种有情，于各种类中，都有死亡、逝世、解体、消失、命终、诸蕴的分离、身体的舍弃、命根的毁坏，
Idaṃ vuccati, bhikkhave maraṇaṃ	this, monks, is called death. 诸比丘，这称为死。
Katamo ca, bhikkhave, soko?	Now what, monks, is grief? 诸比丘，什么是愁呢？
Yo kho, bhikkhave, aññatarаññatarena vyasanena samannāgatassa aññatarаññatarena dukkha dhammena phuṭṭhassa soko socanā socitattaṃ, anto soko, anto parisoko,	The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction, 由于遭受任何不幸、苦恼之事而有忧愁、悲伤、苦恼、内在的哀伤，内在的悲痛，
Ayaṃ vuccati, bhikkhave, soko.	this, monks, is called grief. 诸比丘，这称为愁。
Katamo ca, bhikkhave, paridevo?	Now, what, monks, is lamentation? 诸比丘，什么是悲呢？

Yo kho, bhikkhave, aññatarāññatarena vyasanena samannāgatassa aññatarāññatarena dukkhadhammena phuṭṭhassa ādevo, paridevo, ādevanā, paridevanā, ādevitattaṃ, paridevitattaṃ,

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting,
由于遭受任何不幸、苦恼之事而有痛哭、悲泣、大声悲叹、高声哀呼，

Ayaṃ vuccati bhikkhave, paridevo.

this, monks, is called lamentation.
诸比丘，这称为悲。

Katamañca, bhikkhave, dukkhaṃ?

Now, what, monks, is pain?
诸比丘，什么是苦呢？

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ,

Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact,
任何身体的痛苦感受，身体的不愉快感受或由于身体接触而产生的痛苦或不愉快感受，

Idaṃ vuccati, bhikkhave, dukkhaṃ.

this, monks, is called pain.
诸比丘，这称为苦。

Katamañca, bhikkhave, domanassaṃ.

Now, what, monks, is sadness?
诸比丘，什么是忧呢？

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ, manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ,

Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact,
任何心理的痛苦感受，心理的不愉快感受或由于心理接触而产生的痛苦或不愉快感受，

Idaṃ vuccati, bhikkhave, domanassaṃ.

this, monks, is called sadness.
诸比丘，这称为忧。

Katamo ca bhikkhave, upāyāso?

Now, what, monks, is despair?
诸比丘，什么是恼呢？

Yo kho, bhikkhave, aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkha-dhammena phuṭṭhassa āyāso, upāyāso, āyāsitattaṃ, upāyāsitattaṃ

Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind,
由于遭遇任何不幸、苦恼之事而有忧恼、大忧恼，以及由于忧恼、大忧恼而感受到的苦痛，

Ayaṃ vuccati, bhikkhave, upāyāso.

this, monks, is called despair.
诸比丘，这称为恼。

Katamo ca, bhikkhave appiyehi sampayogo dukkho?

And what, monks, is being attached to the unloved is suffering?
诸比丘，什么是怨憎会苦呢？

Idha bhikkhave yassa te honti aniṭṭhā, akantā, amanāpā, rūpā, saddā, gandhā, rasā, phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā, ahitakāmā aphāsukāmā ayogakkhemakāmā

Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds,smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity
由于遭遇任何不想要、讨厌、不愉快的色尘、声尘、香尘、味尘、触尘或法尘，或任何人遭遇到心怀恶意者、心怀伤害意者、心怀扰乱意者、心怀危害意者

Yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhavo,

with whom they have concourse, intercourse, connection, union,
与这些人会聚、交往、联络、结合，

Ayaṃ vuccati bhikkhave appiyehi sampayogo dukkho.

that, monks, is called being attached to the unloved, is suffering.
诸比丘，那称为怨憎会苦。

Katamo ca bhikkhave piyehi vippayogo dukkho?

And what is being separated from the loved is suffering?
诸比丘，什么是爱离别苦呢？

Idha bhikkhave, yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā,

Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects,
由于遭遇任何想要的、喜爱的、愉快的色尘、声尘、香尘、味尘、触尘或法尘，

Ye vā panassa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā, mātā vā, pitā vā, bhātā vā, bhaginī vā, mittā vā, amaccā vā, ñatisālohitā vā,

or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father, or brother or sister or younger kinsmen, or friends or colleagues, or blood-relations,
或任何人遭遇到心怀善意者、心怀好意者、心怀安慰意者、心怀安稳意者、母亲、夫亲、兄弟、姐妹、同事或血亲，

Yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo,

and then is deprived of such concourse, intercourse, connection, union,
然后不能与这些人会聚、交往、联络、结合，

Ayaṃ vuccati bhikkhave piyehi vippayogo dukkho,

that, monks, is called being separated from the loved, is suffering.
诸比丘，那称为爱别离苦。

Katamañca bhikkhave yampicchaṃ na labhati tampi dukkhaṃ

Now, what, monks, is suffering for not getting what one wishes?
诸比丘，什么是求不得苦呢？

Jātidhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na jātidhammā assāma,

Monks, for beings who are subject to birth, this wish arises: 'Oh! That we were not subject to birth!
诸比丘，受生支配的众生内心生起这样的欲望：「愿我们不要遭受生，

Na ca vata no jāti āgaccheyyā'ti, na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ,

Oh! That no new birth were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.
愿我们不要投生」！然而此事并非只靠欲求而达成，这就是求不得苦。

Jarādhammānaṃ bhikkhave sattānaṃ evaṃ icchā upajjati aho vata mayaṃ na jarādhammā assāma,

Monks, for beings who are subject to old age, this wish arises: 'Oh! That we were not subject to old age!
诸比丘，受老支配的众生内心生起这样的欲望：「愿我们不要遭受老，

Na ca vata no jarā āgaccheyyā'ti
na kho panetaṃ icchāya pattabbaṃ
idampi yampicchaṃ na labhati
tampi dukkhaṃ.

Oh! That no old age were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.
希望我不要变老」！然而此事并非只靠欲求而达成，这就是求不得苦。

Vyādhidhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati,
aho vata mayaṃ na vyādhidhammā
assāma

Monks, for beings who are subject to diseases, this wish arises: 'Oh! That we were not subject to diseases!
诸比丘，会遭受病的众生内心生起这样的愿望：「希望我不要遭受病，

Na ca vata no vyādhī āgaccheyyāti
na kho panetaṃ icchāya pattabbaṃ,
Idam'pi yampicchaṃ na labhati
tampi dukkhaṃ.

Oh! That no disease were to come upon us!' But this cannot be got merely by wishing in this way; and for not getting thus, what one wishes, is suffering.
希望我不要生病」！然而此事并非只靠欲求而达成，这就是求不得苦。

Maraṇadhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati,
aho vata mayaṃ na maraṇadhammā
assāma,

Monks, for beings who are subjected to death this wish arises: 'Oh! That we were not subject to death!
诸比丘，会遭受死的众生内心生起这样的愿望：「希望我不要遭受死，

Na ca vata no maraṇaṃ
āgaccheyyā'ti, na kho panetaṃ
icchāya pattabbaṃ, idampi
yampicchaṃ na labhati
tampi dukkhaṃ,

Oh! That no death were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes, is suffering.
希望我不要死亡」！然而此事并非只靠欲求而达成，这就是求不得苦。

Sokaparidevadukkhadomanassupāyāsa
dhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati, aho
vata mayaṃ na sokaparidevadukkha
domanassupāyāsa dhammā assāma,

Monks, for beings who are subject to grief, lamentation, pain, sadness and despair this wish arises: 'Oh! That we were not subject to grief, lamentation, pain, anguish and despair!
诸比丘，会遭遇受愁、悲、苦、忧、恼的众生内心生起这样的愿望：「希望我不要遭受愁、悲、苦、忧、恼，

Na ca vata no sokaparidevadukkha domanassupāyasā āgaccheyyan'ti na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

Oh! That no grief, lamentation, pain, anguish and despair were to come upon us!' But this cannot be got merely by wishing it this way; and for not getting thus, what one wishes is suffering.
愿我们没有愁、悲、苦、忧、恼」！
然而此事并非只靠欲求而达成，
这就是求不得苦。

Katame ca bhikkhave saṅkhittena pañcūpādānakkhandhā dukkhā seyyathīdaṃ,

Now, what monks, is briefly, the five aggregates of clinging are suffering? They are, namely,
诸比丘，简而言之，五取蕴是苦是指什么呢？它们是：

Rūpūpādānakkhandho, vedanūpādānakkhandho, saññūpādānakkhandho, saṅkhārūpādānakkhandho, viññāṇūpādānakkhandho,

the corporeality-aggregate of clinging, the feeling-aggregate of clinging, the perception-aggregate of clinging, the mental formations-aggregate of clinging, the consciousness-aggregate of clinging,
色取蕴、受取蕴、想取蕴、行取蕴，识取蕴。

Ime vuccanti bhikkhave saṅkhittena pañcūpādānakkhandhā dukkhā

these, monks, are called 'Briefly, the five aggregates of clinging are suffering.'
简而言之，这五取蕴是苦。

Idaṃ, vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth of Suffering.
诸比丘，这称为苦圣谛。

SAMUDAYA SACCA

THE CAUSE OF SUFFERING

集谛

Katamañca bhikkhave dukkha-samudayaṃ ariyasaccaṃ yāyaṃ taṇhā, ponobhavikā nandirāgasahagatā tattra tattrābhinandinī, seyyathīdaṃ,

"And , monks,,what is the Noble Truth of the Cause of Suffering? It is this craving which brings about fresh rebirth, is involved in pleasure and lust and which finds delight, ever afresh, now here and now there; namely,
诸比丘，可谓苦集圣谛？造成投生的是爱欲，它伴随着喜与贪同时生起，四处追求爱乐，也就是：

Kāmataṇhā, bhavataṇhā, vibhavataṇhā
sā kho panesā bhikkhave taṇhā kattha uppajjamānā uppajjati kattha nivisamānā nivisati?

the craving for sensual pleasure, craving for continued existence (and) craving for non-existence. But, monks, where does this craving find it congenial to arise, where does it find it congenial to take roots?
欲爱、有爱、非有爱。诸比丘，
爱欲在哪里生起，在哪里住著呢？

Yaṃ loke piyarūpam sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.
在世间有可爱与可喜之物的任何地方，
爱欲就在那里生起，在那里住著。

Kiñca loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati?

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and take roots?
在世间什么是可爱与可喜的呢？

Cakkhuṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间眼根是可爱与可喜的，
爱欲就在这里生起与住著。

Sotaṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间耳根是可爱与可喜的，
爱欲就在这里生起与住著。

Ghāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间鼻根是可爱与可喜的，
爱欲就在这里生起与住著。

Jivhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间舌根是可爱与可喜的，
爱欲就在这里生起与住著。

Kāyo loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Body, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间身根是可爱与可喜的，
爱欲就在这里生起与住著。

Mano loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间意根是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.
在世间色尘是可爱与可喜的，
爱欲就在这里生起与住著。

Saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

在世间声尘是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.
在世间香尘是可爱与可喜的，
爱欲就在这里生起与住著。

Rasā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisamānā nivisati.

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.
在世间味尘是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.
在世间触尘是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati
ettha nivisamānā nivisati.

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.
在世间法尘是可爱与可喜的，
爱欲就在这里生起与住著。

Cakkhuviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间眼识是可爱与可喜的，
爱欲就在这里生起与住著。

Sotaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间耳识是可爱与可喜的，
爱欲就在这里生起与住著。

Ghānaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Nose consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.
在世间鼻识是可爱与可喜的，
爱欲就在这里生起与住著。

Jivhāviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Tongue consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.
在世间舌识是可爱与可喜的，
爱欲就在这里生起与住著。

Kāyaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Body consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.
在世间身识可爱与可喜的，
爱欲就在这里生起与住著。

Manoviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Mind consciousness, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.
在世间意识是可爱与可喜的，
爱欲就在这里生起与住著。

Cakkhusamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajati,
ettha nivisamānā nivisati.

Visual (sense) impression,in this world, is the delightful and pleasurable thing.Herein, this craving finds it congenial to arise and to take roots.
在世间眼触是可爱与可喜的，
爱欲就在这里生起与住著。

Sotasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Hearing impression, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.
在世间耳触是可爱与可喜的，
爱欲就在这里生起与住著。

Ghānasamphasso loke piyarūpaṃ,
sātarūpāṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Smelling impression, in this world, is the delightful and pleasurable thing.
Herein, this craving finds it congenial to arise and to take roots.

在世间鼻触是可爱与可喜的，
爱欲就在这里生起与住著。

Jivhāsamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间舌触是可爱与可喜的，
爱欲就在这里生起与住著。

Kāyasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间身触是可爱与可喜的，
爱欲就在这里生起与住著。

Manosamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间意触是可爱与可喜的，
爱欲就在这里生起与住著。

Cakkhusamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间眼触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Sotasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间耳触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Ghānasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

在世间鼻触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间舌触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间身触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间意触生受是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of visible-form in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间色想是可爱与可喜的，
爱欲就在这里生起与住著。

Saddasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间声想是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间香想是可爱与可喜的，
爱欲就在这里生起与住著。

Rasasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间味想是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间触想是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间法想是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间色思是可爱与可喜的，
爱欲就在这里生起与住著。

Saddasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间声思是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间香思是可爱与可喜的，
爱欲就在这里生起与住著。

Rasasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

在世间味思是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Volition for bodily contact, in this world
is the delightful and pleasurable
thing.Herein, this craving finds it
congenial to arise and to take roots.
在世间触思是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Volition for mental objects, in this world,
is the delightful and pleasurable thing.
Herein, this craving finds it congenial to
arise and to take roots.
在世间法思是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for visible forms, in this world,
is the delightful and pleasurable thing.
Herein, this craving finds it congenial to
arise and to take roots.
在世间色爱是可爱与可喜的，
爱欲就在这里生起与住著。

Saddataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for sound, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial to
arise and to take roots.
在世间声爱是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for smell, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial to
arise and to take roots.
在世间香爱是可爱与可喜的，
爱欲就在这里生起与住著。

Rasataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for taste, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial to
arise and to take roots.
在世间味爱是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间触爱是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间法爱是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间色寻是可爱与可喜的，
爱欲就在这里生起与住著。

Saddavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间声寻是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间香寻是可爱与可喜的，
爱欲就在这里生起与住著。

Rasavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间味寻是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving

finds it congenial to arise and to take roots.
在世间触寻是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间法寻是可爱与可喜的，
爱欲就在这里生起与住著。

Rūpavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间色伺是可爱与可喜的，
爱欲就在这里生起与住著。

Saddavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间声伺是可爱与可喜的，
爱欲就在这里生起与住著。

Gandhavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间香伺是可爱与可喜的，
爱欲就在这里生起与住著。

Rasavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间味伺是可爱与可喜的，
爱欲就在这里生起与住著。

Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisamānā nivisati.

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间触伺是可爱与可喜的，
爱欲就在这里生起与住著。

Dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Pondering of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.
在世间法伺是可爱与可喜的，
爱欲就在这里生起与住著。

Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth of the Cause of Suffering."
诸比丘，这称为苦集圣谛。

NIRODHA SACCA

THE CESSATION OF SUFFERING

灭谛

Katamañca bhikkhave dukkhanirodhaṃ airyasaccaṃ? Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

"And, monks, what is the Noble Truth of the Cessation of Suffering?' It is the total fading away and Cessation of this very craving, its abandoning and forsaking, the Liberation and Detachment from it.
诸比丘，可谓苦灭圣谛？那就是此爱欲的完全消逝无余、拾离与弃除, 从爱欲解脱、不执着。

Sā kho panesā bhikkhave taṇhā kattha pahīyamānā pahīyati? kattha nirujjhamānā nirujjhati?

But, where is this craving effectively abandoned? Where is it made extinct?
然而，诸比丘，如何舍弃爱欲，灭除爱欲呢?

Yaṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Whatever delightful and pleasurable things there are in this world, herein, this craving is effectively abandoned and made extinct.
在世间有可爱与可喜之物的任何地方，
就在那里舍弃爱欲，灭除爱欲。

Kiñca loke piyarūpaṃ sātarūpaṃ? etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned an made extinct?
在世间什么是可爱与可喜的呢?

Cakkhuṃ loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间眼根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Sotaṃ loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间耳根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Ghānaṃ loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间鼻根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Jivhā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间舌根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Kāyo loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间身根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Mano loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间意根是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpā loke piyarūpaṃ sātarūpaṃ,
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

在世间色尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.
在世间声尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.
在世间香尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.
在世间味尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.
在世间触尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.
在世间法尘是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Cakkhuviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间眼识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Sotaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间耳识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Ghānaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间鼻识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Jivhāviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间舌识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Kāyaviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间身识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间意识是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Cakkhusamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间眼触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Sotasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

在世间耳触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Ghānasamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间鼻触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Jivhāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Tasting impressions, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间舌触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Kayāsamphasso loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间身触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Manosamphasso loke piyarūpāṃ, satarūpāṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间意触是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Cakkhusamphassajā vedanā loke piyarūpāṃ, satarūpāṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间眼触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Sotasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间耳触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Ghānasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间鼻触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Jivhāsamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间舌触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Kāyasamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of the tactile impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间身触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Feeling born of the mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间意触生受是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Perception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间色想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Perception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间声想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of smell, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.
在世间香想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of taste, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.
在世间味想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of bodily contact, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.
在世间触想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of mental-objcts, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.
在世间法想是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for visible form, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.
在世间色思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for sound, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.
在世间声思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for smell, in this world,
is the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

在世间香思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for taste, in this world, is the delightful and pleasurablething. Herein, this craving is effectively abandoned and made extinct.
在世间味思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间触思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间法思是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间色爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间声爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abanmdoned and made extinct.
在世间香爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间味爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间触爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间法爱是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间色寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间声寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间香寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

在世间味寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间触寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammavitakko loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间法寻是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rūpavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

"Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间色伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Saddavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间声伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Gandhavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间香伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Rasavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间味伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Phoṭṭhabbavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间触伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Dhammavicāro loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.
在世间法伺是可爱与可喜的，
就在这里舍弃爱欲，灭除爱欲。

Idaṃ vuccati bhikkhave dukkhanirodhaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth of the Cessation of Suffering."
诸比丘, 这称为苦灭圣谛。

ARIYO AṬṬHAṄGIKO MAGGO

THE NOBLE EIGHTFOLD PATH

道谛 - 八正道

Katamañ ca bhikkhave dukkhanirodhagāminīpaṭipadā ariyasaccaṃ?

And, monks, what is the Noble Truth of the Path leading to the Cessation of Suffering?
诸比丘,何谓导致苦灭的道圣谛？

Ayam'eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ?
Sammā diṭṭhi, Sammā saṅkappo,
Sammā vācā, Sammā kammanto,
Sammā ājīvo, Sammā vāyāmo,
Sammā sati, Sammā samādhi.

It is this very Noble Eightfold Path, namely, Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.
此既八支圣道, 即正见、正思惟、正语、正业、 正命、 正精进、正念、 正定。

Katamā ca bhikkhave Sammā diṭṭhi?

And, monks, what is Right Understanding?
诸比丘、什么是正见呢?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāmiṇiya paṭipadāya

Monks, it is the insight into the (universality of) suffering, insight into the Cause of Suffering, insight into the Cessation of Suffering, insight into

ñaṇāṃ, ayaṃ vuccati bhikkhave Sammā diṭṭhi.

the Path leading to the Cessation of Suffering: This, monks, is called Right Understanding.
诸比丘, 正见就是了知苦的智慧，了知苦因的智慧，了知苦灭的智慧，了知导致苦灭之道的智慧。诸比丘,这称为正见。

Katamo ca bhikkhave Sammā saṅkappo?

And, monks, what is Right Thought?
诸比丘,什么是正思惟呢?

Nekkhamma saṅkappo
avyāpāda saṅkappo
avihiṃsā saṅkappo, ayaṃ vuccati bhikkhave Sammā saṅkappo

The thought free from sensuality, thought free from ill-will, thought free from cruelty: this, monks, is called Right Thought.
离欲思惟、无嗔思惟、无害思惟，诸比丘，这称为正思惟。

Katamā ca bhikkhave Sammā vācā?

And, monks, what is Right Speech?
诸比丘，什么是正语呢?

Musāvādā veramaṇi
pisunā vācā veramaṇi
pharusā vācā veramaṇi
samphappalāpā veramaṇi
ayaṃ vuccati bhikkhave Sammā vācā.

Abstaining from lying,
abstaining from slandering,
abstaining from harsh words,
abstaining from gossiping.
This, monks, is called Right Speech.
不妄语、 不两舌、不恶口、 不绮语，诸比丘，这称为正语。

Katamo ca bhikkhave Sammā kammanto?

And, monks, what is Right Action?
诸比丘，什么是正业呢?

Pāṇātipātā veramaṇi
adinnādānā veramaṇi
kāmesu micchācārā veramaṇi,
ayaṃ vuccati bhikkhave Sammā kammanto.

Abstaining from killing,
Abstaining from stealing,
Abstaining from sexual misconduct:
This, monks, is called Right Action.
不杀生、 不偷盗、不邪淫、 诸比丘，这称为正业。

Katamo ca bhikkhave Sammā ājīvo?

And, monks, what is Right Livelihood?
诸比丘，什么是正命呢?

Idha bhikkhave ariyasāvako micchā ājīvaṃ pahāya, samma ājīvena jivikaṃ kappeti, ayaṃ vuccati bhikkhave Sammā ājīvo.

Herein, monks, a noble disciple, having abandoned wrong livelihood, ekes out his livelihood by right way of living: This, monks, is called Right Livelihood.
在此, 诸比丘，圣弟子舍离邪命，依正命为活，诸比丘，这称为正命。

Katamo ca bhikkhave Sammā vāyāmo?

And, monks, what is Right Effort?
诸比丘，什么是正精进呢?

Idha bhikkhave bhikkhū anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti vāyamati viriyaṃ ārabhati, cittaṃ pagganhāti padahati,

Herein, monks, a monk applies his will for the non-arising of wrong, unwholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:
在此, 诸比丘，比丘生起意愿、勤奋、激发精进、策励自心、努力避免尚未生起的邪恶不善法生起；

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati, cittaṃ paggaṇhati padahati

he applies his will to maintain the overcoming of wrong, unwholesome states which have already arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:
他生起意愿、勤奋、激发精进、策励自心、努力降伏已经生起的邪恶不善法。

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati,

he applies his will for the arising of wholesome states which have not yet arisen, he puts forth effort, stirs up his energy, bends his mind to it and strives:
他生起意愿、勤奋、激发精进、策励自心、努力促使尚未生起的善法生起。

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriya, chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

he applies his will for maintaining the wholesome states which have already arisen and for not neglecting them, but for bringing about the fulfilment of the growth, maturity and perfection of this state, he puts forth effort, stirs up his energy, bends his mind to it and strives:
他生起意愿、勤奋、激发精进、策励自心、努力促使已经生起的善法持续、不衰退、增长、 广大、成就圆满。

Ayaṃ vuccati bhikkhave Sammā vāyāmo.

This, monks, is called Right Effort.
诸比丘，这称为正精进。

Katamā ca bhikkhave Sammā sati?

And, monks, what is Right Mindfulness?
诸比丘，什么是正念呢?

Idha bhikkhave bhikkhū kāye kāyānupassī viharati ātāpī sampajāno satimā

Herein, monks, a monk lives practising body-contemplation in the body, (remaining) ardent, clearly

vineyya loke abhijjhādomanassaṃ.	comprehending and mindful, having outgrown covetousness for and anguish about the world; 在此, 诸比丘，比丘以热诚、正知、正念安住于观身为身,去除对世间的贪欲及忧恼。
Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ	he lives practising feeling-contemplation in feelings, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world; 他以热诚、正知、正念安住于观受为受,去除对世间的贪欲及忧恼。
Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ	he lives practising mind-contemplation in mind, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world; 他以热诚、正知、正念安住于观心为心,去除对世间的贪欲及忧恼。
Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ ayaṃ vuccati bhikkhave Sammā sati.	he lives practising mental-object contemplation in mental-objects, ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world; This, monks, is called Right Mindfulness. 他以热诚、正知、正念安住于观法为法,去除对世间的贪欲及忧恼。诸比丘，这称为正念。
Katamo ca bhikkhave Sammā samādhi?	And, monks, what is Right Meditative Concentration? 诸比丘，什么是正定呢?
Idha bhikkhave bhikkhū vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.	Herein, monks, a monk being detached from sensual objects and detached from unwholesome things, enters into the first stage of ecstatic absorption which is born of detachment and accompanied by initial and sustained thoughts and imbued with rapture & joy. 在此, 诸比丘，比丘远离爱欲,远离不善法,进入并安住于具有寻、伺及由远离而生之喜、乐的初禅。

Vitakka vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Upon the subsiding of both initial and sustained thoughts, having gained inner tranquility and the unification of mind he enters into the second stage of absorption which is free from initial and sustained thoughts and is born of ecstatic concen- tration and imbued with rapture and joy.
平息了寻、伺之后，借着获得内在的清净与一心,他进入并安住于没有寻、伺，但具有由定而生之喜、乐的第二禅。

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī'ti. tatiyajjhānaṃ upasampajja viharati,

On fading away of rapture, he now dwells in equanimity, fully mindful and clearly comprehending, and he experiences in his person that bliss of which the Noble One says,'Happy, indeed, is he who dwells equanimous and mindful', and thus enters into the third stage of ecstatic absorption.
舍离了喜之后，他保持拾心，具备正念与正知,如此他以身感受快乐，正如圣者们所说的：「此快乐是安住于拾心与正念者所感受的」。他进入并安住于第三禅。

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā satipārisuddhiṃ catutthajjhānaṃ upasampajja viharati.

After abandoning both pleasure and pain, and through the disappearance already of both joy and anguish, he now enters into the forth stage of ecstatic absorption, a state which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness:
由于舍离了苦与乐及先前灭除了喜与忧,他进入并安住于超越苦乐及由拾与正念净化的第四禅。

Ayaṃ vuccati bhikkhave Sammā Samādhi.

This, monks, is called Right Concentration.
诸比丘，这称为正定。

Idaṃ vuccati bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Monks, this is called, the Noble Truth of the Path leading to the Cessation of Suffering.
诸比丘，这称为导致苦灭的道圣谛。

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,

Thus, he lives practising, internally, mental-object-contemplation in mental-objects;
如此，他安住于观照内在的法为法，

Bahiddhā vā dhammesu dhammānupassī viharati,

or practising externally mental-object-contemplation in mental-objects;
安住于观照外在的法为法，

Ajjhattabahiddhā vā dhammesu dhammānupassī viharati,

or practising, internally and externally, mental-object-contemplation in mental-objects;
或安住于观照内在与外在的法为法；

Samudayadhammānupassi vā dhammesu viharati,

or he lives contemplating the arising of phenomena in the mental-objects;
他安住于观照法的生起现象，

Vayadhammānupassī vā dhammesu viharati,

he lives contemplating the passing away of phenomena in the mental-objects;
安住于观照法的灭去现象，

Samudayavayadhammānupassī vā dhammesu viharati,

or he lives contemplating the arising and passing away of phenomena in the mental-objects.
或安住于观照法的生起与灭去现象。

Atthi dhammā'ti vā panassa sati paccupaṭṭhita hoti,

Or the mindfulness that 'There is only this, the mental-object' is now clearly established in him
或他清楚觉知建立起「这是诸法」的正念

Yāvadevañāṇamattāya patissatimattāya anissito ca viharati na ca kiñci loke upādiyati,

just enough for knowledge into reality (insight) and just enough for mindfulness, and he remains completely detached, clinging to nothing in the world.
成为往后提升智慧与正念的基石。
他独立地安住，不执着世间的任何事物。

Evam'pi kho bhikkhave bhikkhū dhammesu dhammānupassī viharati catusu ariyasaccesu.

Monks, thus, indeed, a monk lives practising mental-object-contemplation in mental objects the Four Noble Truths."
诸比丘，这就是比丘如何依四圣谛而安住于观法为法。

SATIPAṬṬHĀNA SUTTA PARIYOSĀNAṂ

CONCLUSION OF THE DISCOURSE

修行念处的成果

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya satta vassāni,

"Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for seven years,
诸比丘，如此修行四念处七年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

may expect one of two results:either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave satta vassāni,
Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cha vassāni,

Monks, let alone seven years! Indeed, whoever, monks, should practise these Four Establishment of Mindfulness in this way for six years
不须七年，诸比丘，如此修行四念处六年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave cha vassāni,
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya pañca vassāni,

Monks, let alone six years!Indeed, whoever, monks,should practise the Four-fold Establishment of Mindfulness in this way for five years.
不须六年，诸比丘，如此修行四念处五年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ

May expect one of two results: either Arahantship in this life or, if there should

diṭṭhe'va dhamme aññāsati vā upādisese anāgāmitā.

be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave pañca vassāni,

Monks, let alone five years!
不须五年，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cattāri vassāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for four years.
诸比丘，如此修行四念处四年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave cattāri vassāni,

Monks, let alone four years!
不须四年，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya tīni vassāni,

Indeed, whoever, monks, should practise the Four - fold Establishment of Mindfulness in this way for three years.
诸比丘，如此修行四念处三年的人，

Tassa dvinnaṃ phalānaṃ

May expect one of two results:
可望得到两种成果之一：

Aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave tini vassāni,

Monks, let alone three years!
不须三年，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya dve vassāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two years,
诸比丘，如此修行四念处两年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave dve vassāni,

Monks, let alone two years!
不须两年，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya ekaṃ vassaṃ,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for one year,
诸比丘，如此修行四念处一年的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave ekaṃ vassaṃ.
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya satta māsāni,

Monks, let alone one year! Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for seven months,
不须一年，诸比丘，如此修行四念处七个月的人，

Tassa dvinnaṃ phalānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ diṭṭhe'va
dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave satta māsāni,

Monks, let alone seven months!
不须七个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cha māsāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for six months,
诸比丘，如此修行四念处六个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave cha māsāni,

Monks, let alone six months!
不须六个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evaṃ bhāveyya pañca māsāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for five months,
诸比丘，如此修行四念处五个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave pañca māsāni,

Monks, let alone five months!
不须五个月，

Yo hi koci bhikkhave,
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cattāri māsāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for four months,
诸比丘，如此修行四念处四个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā,

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave cattāri māsāni,

Monks, let alone four months!
不须四个月,

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya tīni māsāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for three months,

诸比丘，如此修行四念处三个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave tīni māsāni,

Monks, let alone three months!
不须三个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya dve māsāni,

Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for two months,
诸比丘，如此修行四念处两个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave dve māsāni,

Monks, let alone two months!
不须两个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya ekaṃ māsaṃ,

"Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for one month,
诸比丘，如此修行四念处一个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果;若还有烦恼未尽的话,则证得阿那含果。

Tiṭṭhantu bhikkhave māso,

Monks, let alone one month!
不须一个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya, addhamāsaṃ,

"Indeed, whoever, monks, should practise the Four-fold Establishment of Mindfulness in this way for half a month,
诸比丘，如此修行四念处半个月的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Tiṭṭhantu bhikkhave addhamāso,

Monks, let alone half a month!
不须半个月，

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya, sattāhaṃ,

"Indeed, whoever, monks, should practise the Four-fold Four Establishment of Mindfulness in this way for seven days,
诸比丘，如此修行四念处七天的人，

Tassa dvinnaṃ phalānaṃ
aññataraṃ phalaṃ pāṭikaṅkhaṃ
diṭṭhe'va dhamme aññāsati vā
upādisese anāgāmitā.

May expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of Non-Returner.
可望得到两种成果之一：
今生证得阿罗汉果；若还有烦恼未尽的话，则证得阿那含果。

Ekāyano ayaṃ bhikkhave maggo,

Monks, this is The Only Way,
诸比丘，唯有一途

Sattānaṃ visuddhiyā
sokapariddavānaṃ samatikkamāya,
dukkhadomanassānaṃ
atthaṅgamāya,

for the purification of beings, for the overcoming of grief and lamentation, for the disappearance of pain and sadness,
可使众生清净、超越忧愁与悲伤、灭除痛苦与忧恼，

Ñāyassa adhigamāya,
nibbāṇassa sacchikiriyāya,
yadidaṃ cattāro satipaṭṭhānā'ti,

for the gaining of the Right Method for the realization of Nibbana, namely, the Four fold Establishment of Mindfulness
成就正道与体证涅槃，

Iti yanṭaṃ vuttaṃ idam'etaṃ paṭicca vuttan'ti.	and it is for this reason that it was said." 此途是四念处。
Iḍam'avoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandun'ti.	Thus the Lord spoke, and the monks rejoiced and were delighted at His words. 世尊如此开示后，诸比丘欢喜奉行世尊所说之法。

Sādhu! Sādhu! Sādhu!

Well spoken! Well spoken! Well spoken!

善哉！ 善哉！善哉！

Etena sacca vajjena sotthi te hotu sabbadā

By the power of this truth, may the blessing be with you.

愿此真言功德，吉祥随至。

Mahā Satipaṭṭhāna Sutta

The Great Discourse on the Establishment of Mindfulness

大念处经

Sabba Dānaṃ Dhamma Dānaṃ Jināti

The Gift of Truth Excels all other Gifts

所有布施中，法施最殊胜

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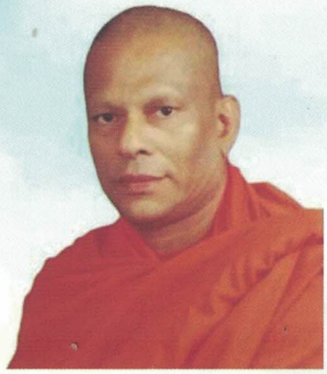
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May all sentient beings be blessed by the Triple Gem and attain **Nibbāna**.

普愿一切众生，三宝加持，体征涅槃。



维拉哥达 . 萨拉达大法师
VENERABLE WERAGODA SĀRADA MAHĀ THERO

Venerable Weragoda Sārada Mahā Thero, the compiler of the book was born in Sri Lanka in 1941. He was ordained a Buddhist monk in 1953, when he was just 12 years old.

He graduated from the Vidyodaya University of Ceylon (now Sri Jayawardenepura University, Sri Lanka) in 1964. Proficient in Pali, Sanskrit, Sinhala and Buddhism, he was the Principal of Indurupathvila University College from 1965 to 1967 and also of Suddharmārama University College from 1967 to 1969. Starting his mission of service to International Buddhism and to the spread of the Buddha-word worldwide, Ven. Sārada Mahā Thero left Sri Lanka for Penang, Malaysia in 1969. There, he was Principal of the Mahindarama Sunday Pāli School until 1979.

In 1979, he came over to Singapore and founded The Singapore Buddhist Meditation Centre. Currently he is the Chief Resident Monk of the Centre. One of the founders of American Sri Lanka Buddhist Association, Ven. Sārada Thero is still the Director of that Association.

Ven. Sārada Mahā Thero is the Founder-President of Japan-Sri Lanka Buddhist Centre. He is currently the General-Secretary of that Association. He is the Chief Incumbent Monk of the Jayanthi Viharaya, Weragoda, Sri Lanka.

The most outstanding service Ven. Sārada Mahā Thero renders to the Teaching of the Buddha is the publication of books on Buddhism. About a million copies of Buddhist works published by him, have been distributed free, world-wide. To date, he has published more than 100 books, of which six have been authored by him. These titles are: "Why Fear Death?", "The Buddha Word", "Meditation on Loving Kindness", "Buddhist Way of Meditation", "Buddhism for Beginners and Life of the Buddha in Pictures." Insofar, his magnum opus is the monumental "Treasury of Truth", a translation of Dhammapada adorned with 423 especially commissioned paintings illustrating each of the 423 verses in Dhammapada.

于1941年，生于斯里兰卡，1953年12岁剃度为僧。
1964年毕业于Vidyodaya大学，即是现在的斯里兰卡Sri Jayawardenepura大学。他精通巴利文、梵文、僧迦罗文和佛学。1965至1967年间，担任Indurupathvila大学校长。1967至1969年间，担任Suddharmārama大学校长。1969年，他开始负起国际弘法使命，离开了斯里兰卡，来到马来西亚的槟城，从事弘扬南传佛教的工作，并兼任Mahindarama星期日巴利文学校的校长一直到1979年。也于1979年，他来到新加坡，创立了新加坡佛教禅修中心，至今他仍然是该中心的住持。

萨拉达大法师也是美国斯里兰卡佛教协会的创办人，至今仍然是该协会的主席。法师也是日本斯里兰卡佛中心的创办人兼主席，先进担任该会的总秘书。萨拉达大法师目前也是斯里兰卡Jayanthi Viharaya，Weragoda 寺院的领导法师。萨拉达大法师在弘扬佛教方面，最杰出的贡献是著作与出版。至今法师已经出版超过百种佛学书籍，流通量超过百万册，向全世界免费派送。

萨拉达大法师的著作有《为什么害怕死亡？》"Why Fear Death?"、《佛陀的真言》"The Buddha Word"、《慈悲观与禅定》"Meditation on Loving Kindness"、《佛教徒的禅定之道》"Buddhist Way of Meditation"《初级佛学》"Buddhism for Beginners"、《佛陀画传》"Life of Buddha in Pictures"、这些书都受到广大读者的欢迎。他那纪念性的代表作《真理的宝藏—法句经》"Treasury of Truth-Illustrated Dhammapada"，已经出版的有英文版、僧迦罗文版和中文版，书中的423段传统巴利文诗偈，全部译出，每段诗偈都配上精美的插图，制作认真，是佛学刊物出版史上的创举。

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